

THE
CHRISTIAN OBSERVER.

No. 61.]

JANUARY, 1807.

[No. 61. Vol. VI.]

Religious Communications.

ACCOUNT OF WILLIAM TYNDALE THE MARTYR.

For the Christian Observer.

THIS illustrious reformer was born at Hunt's Court in Nibby, in the county of Gloucester, some time before the year 1500 *. His family, which settled in that neighbourhood, during the troubles of York and Lancaster, was a branch of the ancient and knightly house of Tyndale, formerly peers of the realm, and barons of Langley Castle in South Tyndale in Northumberland. Our author was entered, almost in his infancy, of Magdalene Hall in Oxford, where he made a rapid progress in the different branches of literature, especially addicting himself to those pursuits which were more immediately connected with the study of the Holy Scriptures; and having early embraced the principles of the reformation, then newly revived in Europe, he expounded select passages of divinity to his companions at college, where the superiority of his talents, with the unblemished integrity of his life and character, greatly promoted the interests of religion.

Having taken his degree, he left this university, and removed to Cambridge; and having there completed his education, he engaged himself as tutor in the family of Sir

* In 1530, John Tyndale, a gentleman of Gloucestershire, was abjured by the Roman Catholic Clergy, for sending five marks to his brother William Tyndale in Flanders, and for retaining in his possession certain letters and papers received from him.

J. Walsh of Lodbury. This gentleman being in habits of intimacy with the neighbouring dignitaries of the Church, they received occasional invitations to his table, where the conversation naturally turned on the various important questions which at that period engrossed the attention of the European literati. In the course of these discussions, Tyndale advanced opinions powerfully militating against the existing errors, and these opinions he was always ready to justify, by an appeal to Scripture. Conversation of this nature, frequently repeated, roused the jealousy of the clergy, and being unable to refute his arguments, they had recourse to the usual invectives of party virulence. In fine, such were the cabals and prejudices excited against him, that his situation was rendered extremely irksome, and his personal safety materially endangered. Influenced by these circumstances, and anticipating, perhaps, a more extensive sphere of usefulness, he determined to quit the country and repair to London.

On his arrival in the metropolis, he employed his time, as he had done occasionally while in Gloucestershire, in preaching the doctrines of the reformation. Actuated by a laudable zeal for Christianity, and desirous of extending its advantages to his fellow countrymen, he formed the plan of translating the Scriptures into English; wisely concluding, that an appeal, grounded on that most sacred of all autho-

rities, to the understanding and consciences of mankind, would prove the most effectual means of destroying the fatal influence of the Romish superstition. Numerous difficulties attending the prosecution of this design in England, he determined to fix his residence for a time on the Continent, and accordingly, with the advice and concurrence of his friends, he set out for Germany. He first went into Saxony, where he had several conferences with Luther, and then returning to the Netherlands, he resided chiefly at Antwerp, in the house of one Thomas Poyntz, an Englishman. Here he entered upon the execution of his great undertaking, the translation of the New Testament into English, which was first printed at Antwerp about the year 1527; he next began with the Old, and finished the Pentateuch, prefixing discourses to each book, as he had done to those of his former work.

During his abode at Antwerp, he composed several other works, which being published, and afterwards sent over to England, proved of singular use in paving the way for the overthrow of popery in that kingdom. Among these were the following, viz. *The Obedience of a Christian Man*; *The Wicked Mammon*; *A Pathway to the Holy Scriptures*; *The Practice of Prelates*; together with expositions of particular passages of Scripture, and answers to Sir Thomas More, and other writers who defended the established errors. A treatise which he drew up on the Sacrament, and against the Mass, he forbore to publish, thinking the times not yet ripe for so direct an attack on the prevailing idolatry.

In the mean time Bishop Tonsall passing through Antwerp, thought he could render no better service to the Catholic faith, than by procuring the destruction of Tyndale's Testament. An agent was accordingly engaged, who furnished the prelate with considerable numbers. But this bigoted pro-

ceeding on the part of Tonsall, however differently intended, proved instrumental, in the hand of Providence, for the advancement of the reformed religion. Tyndale had for some time regretted the insufficiency of his finances to permit his correction of the errors generally attendant on a first edition, and he immediately employed, in printing a second, the resources which he had procured by the unexpected sale of the first*. Vast numbers of these amended copies were now poured into the English dominions, where they were read with avidity by all ranks of people, and rapidly disseminated the principles of the reformation. Alarmed at these effects, the clergy had recourse to their usual artifices, and under the auspices of Sir Thomas More, ob-

* The Papists inveighed heavily, as might be expected, against this excellent translation, and endeavoured to lessen its authority with the common people, by representing it as erroneous. Frith alludes to this falshood in the following testimony concerning Tyndale.

"And Tyndale, I trust, liveth well content with such a poor apostle's life, as God gave his Son Christ, and his faithful ministers in this world; which is not sure of so many mites, as you see yearly of pounds, although I am sure that for his learning and judgment in Scripture, he were more worthy to be promoted, than all the Bishops in England. I received a letter from him, which was written since Christmas, wherein among other matters he writeth thus: 'I call God to record against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would do this day, if all that is in earth, whether it be honour, pleasure, or riches, might be given me. Moreover I take God to witness to my conscience, that I desire of God to myself in this world, no more than that, without which I cannot keep his laws, &c.' Judge, Christian reader, whether these words be not spoken of a faithful, clear, innocent heart. And as for his behaviour, it is such, that I am sure no man can reprove him of any sin, howbeit no man is innocent before God, which be- holdeth the heart."

Class.

Book.

Acc...

tained an edict prohibiting the circulation or perusal of the Scriptures, and some copies were even openly burnt in London. This proceeding gave universal umbrage, for independent of the indecency of the measure, it clearly developed the interested maxims which guided the policy of the Church of Rome.

When Tyndale had finished his translation of the Pentateuch, he took his passage (in 1529) to Hamburg, with the intention of having it printed there. But being shipwrecked on the coast of Holland, he lost all his books and manuscripts, and was consequently reduced to the necessity of beginning anew his laborious task. He did not allow himself to be discouraged by his loss; but proceeded to Hamburg, where he met with Coverdale, who assisted him in accomplishing a second translation of the Books of Moses. During the time they were employed in this work, they were hospitably entertained by *Margaret Van Emerson*, a religious widow, whose name deserves to be had in remembrance.

With the exception of this interval, Tyndale remained in Flanders, incessantly occupied, both by his writings and conversation, in promoting the great truths of the reformed religion. His old enemies, the English clergy, felt the consequences of his exertions: they dreaded his integrity and abilities, and dissatisfied with the effect of their attempts to counteract him in England, directed their thoughts to the best means of putting an entire stop to his future labours. For this purpose, having secured the interest of Henry and his council, one *Henry Phillips* was handsomely provided, and sent over to the Continent, where he established himself at Antwerp, and conducting his plans with great address, at length insinuated himself into the unsuspecting confidence of Tyndale, and under the mask of friendship betrayed him into the hands of his enemies. The contrivances of Phil-

lips were attended with circumstances of great perfidy, and the whole proceeding, both in its design and execution, did justice to the cause for which it was undertaken. After his arrest, he was conveyed to the castle of Fitford, eighteen miles from Antwerp, his papers were all seized, and measures were adopted by the Papists for obtaining his condemnation as a heretic.

Nor were the friends of our reformer, in this unexpected emergency, negligent of exertions for his enlargement. His catastrophe had interested all the patrons of the protestant cause in England, particularly the Lord Cromwell; the English merchants at Antwerp also employed all their influence in his favour; and Poyntz, who bore him an affectionate and sincere attachment, was the bearer of reiterated remonstrances to the court of Brussels. The Catholic interest, however, through their agent Phillips, followed up their advantage with so much promptitude and address, that every application in Tyndale's behalf proved abortive, and he was at length, after a long examination by the Emperor's council at Augsburgh, condemned to die. He was first strangled by the hands of the common hangman, and afterwards burned, near Fitford castle in 1536. While the executioner was tying him to the stake, he exclaimed, with a fervent and loud voice, "Lord, open the King of England's eyes!" During his long imprisonment at Fitford, the power of his doctrine, and the purity of his life, are said to have converted the governor and his daughter, and part of his household, to the Protestant faith. Even the officers who conducted his arrest and prosecution, did not withhold the tribute due to his extraordinary piety and endowments; and the Emperor's Attorney General in particular, made this honourable acknowledgment respecting him, that he was, "*Homo doctus, pius, et bonus.*"

Thus fell this distinguished reformer and martyr, after a life eminently signalised by a variety of labours and sufferings in his Redeemer's service. He was powerfully animated by two of the noblest principles that can influence the human heart: a warm attachment to the service of Christ, and an anxious solicitude for the eternal welfare of his countrymen. His learning was extensive and critical, while his conduct proves him to have been endowed in a remarkable degree with the various graces of the Christian character. In a word, he seems to have amply merited the simple, but comprehensive title of, "The Apostle of the English."

In contemplating the distinguished characters that have adorned the annals of the reformation, several considerations present themselves. Execrated and persecuted by one party; and their exertions, in many instances, but inadequately appreciated by the other; these illustrious worthies trod the path of glory which their great exemplar had sanctified, under the most afflictive privations of social comfort, and in the face of persecution and death. Let us revere the genius of a religion which prompted and enabled the sacrifice, and while we afford them the tribute of our admiration and gratitude, let us not forget the benefits we may individually derive from the adoption of the exalted principles upon which they acted. R. O.

SKETCHES OF THE REFORMATION.

NO. XIX.

A STRIKING illustration of the *spirit* of our first reformers, may be found in a *prayer for Queen Elizabeth, when taken with a dangerous sickness in 1568, and in the thanksgiving for her amendment and recovery.* I propose to give these compositions entire, as they stand in the appendix to the first volume of Strype's Annals.

(p. 85.) In order that the intelligent reader may feel the full force of this illustration, he ought to compare the offices with similar compositions of the present day; nor will he be at any loss to perceive which of them approach most nearly to those models of supplication and thanksgiving which David and Hezekiah employed when visited with sickness, and which the inspired penmen have recorded for our instruction.

Prayer.

"O most merciful Saviour Jesus Christ, who, being here upon the earth, by curing of all kind of bodily disease, and pardoning the sins of all such as believed in thee, didst declare unto the world that thou art the only physician, both of the body and the soul; and when thou wast rebuked of the Pharisees for accompanying with sinful persons, thou didst plainly, by express words, testify the same, saying that such as are whole had no need of a physician, but those that were sickly; behold here, O most gracious Jesus, a cure meet for thy divine power and mercy; a person upon whom even from her infancy, thou hast bestowed great and innumerable benefits, and hast set her in high honour and estate in this world, and that of thine especial grace and goodness only without any her deserving at all. But now, O Lord, either to the end, that such worldly prosperity should not make her to forget herself, and her duty towards thee; or else, for that she being by thy goodness made a prince over this people, hath not indeed, so well as she ought to have done, remembered, and acknowledged, that she was thy subject and handmaiden, neither hath according to her bounden duty been thankful to thee, her loving and most beneficial Saviour, nor obedient to thee, as her most gracious and sovereign Lord, or for other causes to thy Divine Majesty best known; thou hast now of late, O

Class.

Book.

Acc.:

Lord, for her admonition and correction, stricken thy said servant with dangerous sickness, and bodily infirmity, even to the very point of death; and hast withal abashed her soul with divers troubles and terrors of mind; and by her danger hast terrified the whole realm and people of England; whose quietness and security dependeth next after thee upon the health of thy said servant; and yet in thy judgment thou hast, O Lord, according to thy accustomed goodness, remembered thy mercy, delivered thy said servant, above all human reason and likelihood, from the present danger of death, declaring as well by her sudden and great sickness, as by that speedy help and succour in danger almost desperate, thy divine power joined with thy unspeakable goodness and mercy. Finish, O most merciful Saviour, the work of this thy servant's health, as thou hast most graciously begun. Accomplish the cure which thou hast mercifully taken in hand. Heal her soul, by pardoning her unthankfulness towards thee in her forgetfulness of thee, and all other sins committed against thee.

"Cure her mind, by framing it to the obedience of thy will, faith, patient taking, and quiet acceptance of this sickness, sent from thee to her just punishment for disobeying thee, and to her wholesome and necessary admonition for her forgetfulness of thee, and unthankfulness towards thee. And withal make her body also thoroughly whole and sound from all her sickness and infirmity: that thy servant obtaining perfect health as well of mind as body; she, and with her all the people of England, may both be instructed by this danger, to acknowledge and fear thy just judgments, and for her delivery from the said danger, and the obtaining perfect health, may continually magnify thy mercy, rendering all laud, praise, and thanksgiving, to thee and thine heavenly Father, with the Holy Ghost, one immortal

Majesty of the most glorious God; to whom belongeth all dominion, honour, and glory, world without end. Amen."

Thanksgiving for the Queen's recovery.

"O most just God and merciful Father, which of thy justice dost punish us with sickness for our sins, and yet of thy mercy willest us not to die for the same; and therefore of thy mere goodness hast delivered thy servant our most gracious Queen from her extreme danger of death; which she and we have deserved for our sins, and whereunto of thy justice and power, she hath been brought, in token, if thou so likedst, thou couldst justly have suffered her to die in the same: we most heartily thank thee, that thou wouldest not do against her as thou mightest of thy justice, but what thou wouldest of thy mercy, in relieving her of her sickness. And most earnestly we beseech thee, O Lord, make her to grow into perfect health, and her and us always to be thankful for it, she and we praising thee continually for thy infinite mercy shewed her; and in following thy holy commandments, we with her taking this her sickness to be thy loving chastisement, to call us from all sin, wholly to obey thee and thy word through Jesus Christ thy Son and our Lord. Amen." Q.

A KEY TO THE APOSTOLIC WRITINGS;
OR AN ATTEMPT TO EXPLAIN THE
SCHEME OF THE GOSPEL, AND THE
PRINCIPAL WORDS AND PHRASES
USED BY THE APOSTLES IN DESCRIB-
ING IT.

INTRODUCTION.

THE foregoing title being almost a transcript of that of a work of Dr. Taylor of Norwich, it will naturally, and not unjustly, be concluded, that a particular reference to that performance is intended in the present. There is reason to believe, that the system of this plausible, and, in

many respects, able writer, concerning the dominant phraseology of the Christian dispensation, and therefore concerning the Christian dispensation itself, is at present extensively and increasingly prevalent. It would scarcely be expected to be otherwise, when not only this work, which affects the very fundamentals of Christianity, but likewise a professed "scheme of Scripture divinity" by the same author, and upon the same principles, has been recommended with peculiar urgency, (and the recommendation is now of many years standing and effect) by episcopal authority, to the study and consequent adoption of those whose uninformed minds disable them from passing any decision of their own on subjects of deep or doubtful investigation, and whose designation or office, as instructors of the Christian Church, renders it almost necessary, that the theological sentiments in which they have acquiesced should be communicated to the congregations of which they have the superintendence. Dr. Paley has lent his influence, as mischievous in some respects as it is beneficial in others, to the same cause; and, by accommodating the argument to minor capacities, has produced a host both of converts and propagandists, who seem to assume to themselves great merit for what they deem their new discoveries in theology. A late attempt likewise deserves to be mentioned to render popular, and assist the circulation of the system contained in Dr. Taylor's Key, by an abridgment of that work; in which the abbreviator has contrived to effect the additional purpose of effacing the faint recognition of the divinity of the Saviour, which the now antiquated Arian hypothesis suffers to appear in the original, by admitting his pre-existence and present universal power*.

* The author of this abridgment is Mr. Thomas Howe. "He" (Christ) "was to assume, and live in a human body,"

These are circumstances of very important consideration, whether the general tendency of the work referred to be good or evil. That the tendency is evil is the firm and long established conviction of my own mind, as well as of that of many others whose judgment and piety are entitled to the highest respect. The scheme of Dr. Taylor appears to enervate the evangelical system in such a degree as to threaten its destruction; and, while it leaves the form, to annihilate the spirit and power of the religion. But although I conceive this to be the genuine tendency of the scheme under consideration, I am far from asserting it to be its necessary effect: and I think it might naturally be expected, that its pernicious influence should be more discernible in those who adopt it than in its original author. In the original author this influence might be restrained by previous impressions of a contrary and better description, and the paralysing tendency of the new system would operate with divided, and therefore inferior power. That this was the case with Dr. Taylor, I am very willing, both for his sake and my own, to believe. He has the reputation of having been a man of piety; and with this opinion a certain degree of speculative error, which has but a limited influence upon the real principles of action, is perfectly compatible. A heretic, even upon important points, provided he be sufficiently

Taylor, § 77; is omitted in the correspondent part of the abridgment, p. 102. Taylor represents Christ, § 148, as "invested with universal power in heaven and in earth," &c.; this is omitted by Mr. Howe. A careful comparer might probably find additional and more decisive instances. In my references to Dr. Taylor's work, I use the edition and sections of Bishop Watson, in his collection of tracts. It is necessary to make this observation, because the numbers of the sections in this, and in the original edition, are different. There appears to have been two intermediate editions.

Class.

Book.

Acc.:

inconsistent, may be a Christian. Nevertheless, that the effect of his system, even upon the author himself, was in a considerable degree injurious, is hardly to be doubted: it remains, indeed, a question, whether such principles as those of Dr. Taylor, adopted, as it appears, in a disposition the most opposite to humility, with so much deliberation, and with so apparently unhesitating an acquiescence in their consequences, can coexist with the character which is necessary to acceptance in the sight of God; and the injurious power of these principles would naturally be increased in those who were immediately subjected to his influence as a Christian teacher. An anecdote has been related, upon good authority, to the writer, which, although he would not produce it for proof, may be admitted both as a probable fact and an apt illustration; that Dr. Taylor observed with surprise to a friend, that he could not keep his people from becoming deists.

The character of Dr. Taylor may perhaps be regarded as a signal instance of the danger to which studious theologians are peculiarly exposed. The fascinating gratification of progressive acquirements in science, and the aversion of our corrupt nature to real religion, tempt them to resolve the whole of their Christianity into the increasing of the stock of their knowledge, and that particularly of a *negative* kind; making it the great object of their ambition and boast, to renounce popular superstitions, to discard vulgar prejudices, to liberate themselves from what they imagine to be established errors. Positive knowledge may be perverted to the same purpose, but the negative affords the readiest triumphs. God, however, who requires a spirit of dependence in his dependent creatures, and something more than knowledge in those who are able and bound to devote their whole heart to him, is often pleased to con-

found these self-confident and self-satisfied speculators in the very article upon which they place so undue and almost exclusive a value, and upon their proficiency in which they most congratulate themselves, by suffering them to fall into speculative errors of very serious importance: and their future ingenuity and labour are employed in constructing systems of falsehood, in which the chief circumstance of admiration is, that they possess so much of the appearance of truth with so little of the reality.

As human ignorance leaves many insolvable difficulties, even in the best established truths, controversialists on both sides of a question appear to have almost an equal advantage, while they confine themselves to mutual assaults upon each others positions; although probably, at the same time, either one or both of them may have nothing tenable to substitute in the place of what they destroy: and as this circumstance, when discovered or felt, is calculated to produce, not only a great distaste for controversial discussions, but likewise an unjust and injurious pyrrhonism, I judge it the fairest, most satisfactory, and in every respect most expedient procedure, in the present examination of Dr. Taylor's work, to propose and establish a positive scheme of my own on the same subject, and then to apply the principles which will thereby be supplied, to the confutation of all those points in which the system of this theologian differs from or opposes it. The present attempt will, by this mean, be rendered more interesting, and, I should trust, more useful. Much repetition, or unnecessary prolixity will likewise be spared.

Before I conclude these introductory remarks, it is but justice, both to the advocates and the opponents of Dr. Taylor's system, to observe, that a doctrine is not therefore denied, because it is denied to be contained in expressions or pas-

sages which have been usually, and perhaps justly, supposed to enounce it. The opponents of this writer will be very apt to consider him as an avowed enemy to the spiritual principles of Christianity, because in the terms which they hold to be expressive of an internal state, he finds nothing but external privileges; yet, under other terms, Dr. Taylor asserts and contends for those spiritual principles. Whether this is done with or without reason is another question. Dr. Taylor himself is far less pardonable, when, with so much need for indulgence, and the conviction he must have felt of the novelty of his own scheme, he is guilty, as we shall see he has been, of the same fault. That the general impression of this author's performance upon the minds even of able and candid readers should be so unfavourable, is indeed no decisive proof of the falsehood or pravity of his doctrine; but it is difficult to conceive that this should be the case, were his doctrine true and salutary.*

To the Editor of the Christian Observer.

THOUGH I am particularly averse from any thing which bears the appearance of controversy, I feel myself called upon to notice the strictures which were inserted in your last Number on the letter with which, a few months since, I introduced some Extracts from Dr. Whichcote to the Christian Observer. Much as I regret that any one of your Corres-

* Although Dr. Taylor is entitled to the character of an original, his system is merely that of the theological school of Locke matured and methodized. This observation will account for the currency of nearly the same system on the Continent. Locke, and Benson his professed disciple, were in high esteem in Germany, and their expositions translated by Michaelis and others. See Biograph. Brit. under BENSON, last edition. If the poet Burns may be trusted, the principles of Dr. Taylor are kindly received in North Britain, and stigmatised in the Western parts under the name of the "New Light." See the Ordination.

pondents should have thought it necessary to guard your readers against the tendency of my former letter, I am happy in thus having an opportunity of explaining and vindicating the sentiments which it contained; and I cannot but hope, that the result of this discussion will prove mutually satisfactory. I have to thank your Correspondent I. S. for the candour with which he mentions my supposed religious views; but I am sorry that I cannot express an equal degree of obligation for the manner in which he has represented my sentiments respecting the writings of Dr. Whichcote. In fact, Sir, I have somewhat to complain of as to this point, as it will be easy for me to make appear. The expression of your Correspondent would naturally lead your readers to suppose, that I had recommended the indiscriminate and general study of the works of Dr. Whichcote, and other Divines similar to him, to young Clergymen of unestablished principles—to serious persons in general—that is, as it appears by a quotation which I shall afterwards mention, to those who have but little time for reading. To convince your readers that in making this statement, I am not misrepresenting your Correspondent, I beg their attention to the following passages, which I quote verbatim from his letter:—"I cannot but think," says he, "that the indiscriminate or general use of such divines, which your Correspondent Y.† N. seems to recommend," &c.—Again "Let it be clearly understood, that what I presume to disapprove, is not the recommendation of them to the study of Clergymen of some experience, but the recommendation of them to the reading of 'serious persons' (Christ. Obs. for Sept. p. 537.) in general."—Further, "I seriously ask, then, as we would have 'the truth of the Gospel to continue with us,' whether this is the sort of divine, that we,

† The signature should have been E. N.

Class

Book

Acc..

who acquiesce in the judgment above delivered concerning him, can conscientiously recommend to the general perusal of 'serious persons,' or even to that of young *Clergymen* of unestablished principles?" Once more, "Let us be warned by the event, and not send either 'young students,' or 'serious persons' *in general*, (who have but little time, and should, therefore, as Mrs. More says, have 'a bit of the best,') to philosophers or to divines who have been 'somewhat corrupted' by an improper intercourse with them, for instruction in 'scriptural truth.'" Now, Sir, it is natural to inquire, upon what expressions in my letter the preceding statement of my sentiments is founded? One might surely expect that it contained some specific recommendation of Dr. Whichcote's writings to the characters above described. Let the impartial reader judge. The only passage in my letter which can be adduced, as referring to the point in question, is the following:—"A more wise and liberal, and, I will add, a more scriptural spirit, is, I trust, now beginning to prevail; and the time is, I hope, arrived, when the works of many of our English Divines, which have been generally discarded from the libraries of serious persons, will be read and valued as they deserve." When this passage is candidly considered, I beg leave to ask, whether it can be fairly construed into such a recommendation of Dr. Whichcote, and others resembling him, as I. S. has represented in those parts of his letter which I have before quoted? I humbly conceive, that the utmost point to which it can be strained, is the expression of a hope, which I still entertain, that the works of the writers in question, which have been generally discarded from the libraries of religious persons, will be restored, and read with that degree of attention which, in my opinion, they deserve. Undoubtedly, Sir, in delivering this sentiment, I did not intend to be understood as recom-

mending to *young Clergymen* whose principles are not yet formed, or to serious persons *who have but little time for reading*, and who ought unquestionably therefore, to have "a bit of the best*," the indiscriminate study of Dr. Whichcote. To each of these classes, I should certainly have recommended writers of a different character. But I still say, that, to serious persons, whether amongst the Clergy or the Laity, whose religious sentiments are firmly established, according to the doctrines of our Church; who have a taste for reading, and leisure to indulge it, and whose spiritual senses are, by reason of use, exercised to discern between good and evil, the works of Dr. Whichcote and others may be both safely and beneficially recommended. Your correspondent I. S. acknowledges, that he read with improvement the Extracts which have occasioned these observations, and I can assure him, that he may read many more, with equal profit, from the same author.

Having thus explained the nature of my recommendation of Dr. Whichcote in such a manner as I presume, from his own admissions, must obviate the objections of your Correspondent, I proceed to make a few remarks on the use which he has made of my account of the character and writings of that Divine.—I. S. professes to ground his strictures on my representation of Dr. Whichcote. Surely, then, Sir, they were, in a great measure, uncalled for. I gave no unqualified approbation of that writer; on the contrary, I pointed out, fairly and openly, the exceptions which might justly be made to him; and in so doing, I conceived that I had sufficiently guarded

* I do not immediately recollect from what part of Mrs. More's writings this expression is quoted, but I presume from the form of it, that it must be found in connexion with the writings best adapted to the instruction of the young and ignorant, or of the lower rank of religious persons; perhaps in one of her admirable cheap repository tracts.

against any dangers to which those who were not acquainted with his writings might be liable in reading them. I am as far from considering Dr. Whichcote as a just model of theological instruction, as your Correspondent can be. I certainly think, as I have already declared, that his philosophical turn of mind tended somewhat to corrupt him from the simplicity of Christ; not, however, to the extent which was apparent in some of the ancient Fathers of the Alexandrian School, or in some moderns who might be named—that is, not so as to have rendered him plainly heterodox as to any one fundamental article of the Christian Faith. But, is no allowance to be made for a man whose cast of character was evidently philosophical and metaphysical?—whose natural mode of thinking was abstracted and original? There are many Christians, the formation of whose minds can never permit them to express themselves on religious subjects exactly as others do, however they may substantially agree with them in sentiment. Dr. Whichcote was one of them; and, though I do not say that they are to be commended and imitated in this particular, I think that the circumstance which I have mentioned, may be fairly urged as an apology against too severe a condemnation of their conduct.

In stating, as a reason for the practical nature of Dr. Whichcote's writings, that he was anxious to counteract the spirit of Antinomianism, I am not sure whether I may not unintentionally have misrepresented him. He possessed so much integrity of character, that, I am persuaded, in whatever he either wrote or preached, he expressed the full conviction of his mind, and delivered, with entire simplicity, what he conceived to be the whole counsel of God. I have no hesitation, however, in admitting, that error of any kind can only be successfully combated by the full exposition of the truth—and that the method adopted by Dr. Whichcote and his friends, sup-

posing it to have been such as I had before hinted at, was not exactly that which seems to have been practised by St. Paul, according to the passages referred to by your Correspondent; nor was it such as I should think it right to adopt under similar circumstances.

Though I have already detained you too long upon this subject, I must trespass on your patience yet a little further, for the purpose of making a few observations on one other part of your Correspondent's letter. Quoting my assertion, without disputing it, that Dr. Whichcote has illustrated and enforced many scriptural truths, with singular strength and originality, I. S. thus continues:—"But I confidently conclude, that among these is not the articulus stantis vel cadentis ecclesiae; not those which meet the questions, What shall I do to be saved? How shall man be justified before God? or, How shall a fallen and depraved creature be restored to the image of God in righteousness and true holiness?" "I have little doubt that on these essential points, according to your views, Mr. Observer, and my own, Dr. Whichcote would be found, in general, indistinct, confused, if not even erroneous." Now, Mr. Editor, I must be permitted to say, that this is somewhat too bold a conclusion for any writer to make, who had previously confessed, as your correspondent has done, that *he was not acquainted with the works of Dr. Whichcote*. And I must add, that it ill becomes any theologian of the present day, to write thus concerning one who was οὐκ ὁ κοινὸς ἀνὴρ — no common man—who was a man of unquestionable piety, and a consummate master of profane and sacred learning. It is true, that Dr. Whichcote did not bring forward in so prominent, or explain in so scriptural a manner, the infinitely important doctrine of justification by faith only, as many other Divines have done—for instance, as Hooker or Archbishop Usher did. That doc-

Class

Book

Acc..

trine, however, was unquestionably believed and taught by him, as the following extracts from his sermons, which must necessarily be very short, will prove:—"All the gifts and graces of God, are the consequences of our Saviour's death, resurrection, and ascension. Our sin is pardoned in his death; our consciences cleansed from guilt in his blood; our hearts sprinkled with his blood from an evil conscience."

—Disc. 5. Vol. 3. "1. In our *justification*. We are reputed for righteous; that is, we are absolved. There are two things in justification: we are discharged from the guilt of sin, and put out of danger in respect of punishment. Now, in justification, we are freed from guilt; and freed from punishment. So there is a double benefit.—1. A translation of righteousness from him, (that is, from Christ,) to us. 2. A collation of holiness upon us. The one through God's gracious acceptance; the other through spiritual regeneration. *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is accounted for righteousness.*—Therefore let us all take care to be *found in Christ*—not having our own righteousness; that is, not having *no* righteousness of our own; but not having presumption in ourselves; for justification is the fruit of God's grace." — Disc. 9. Vol. 3.

These passages, to which many others might easily be added, will, I hope, suffice to prove, that Dr. Whichcote cannot justly be charged, either with teaching indistinctly, confusedly, if not even erroneously, the doctrine of the Justification of a Sinner before God; or with "putting good works in a wrong place, and applying them to wrong purposes," as your Correspondent I. S. ventures to express his confidence that he might. Upon this subject, however, as well as respecting the general sentiments of Dr. Whichcote on all the fundamental doctrines of Christianity, I beg leave to refer I. S. and our readers at large, to his vindica-

tion of them, in his correspondence with the venerable Dr. Tuckney, to which I alluded in my former letter, and which may be found subjoined to the last edition of his Aphorisms.

I have now, Sir, finished what I had to say in explanation of my sentiments on this subject. I would only beg leave, in conclusion, unequivocally to declare, that however warmly I may seem to have defended Dr. Whichcote, I am very far from calling him master. I could name many others of our great Divines, whose views I consider more purely scriptural, and which, therefore, more nearly coincide with my own. I would, nevertheless, repeat my recommendation of Dr. Whichcote under the limitations before mentioned, and chiefly with reference to his cautions respecting the abuse of the doctrines of grace—his discourses concerning the nature of repentance, the evil and the danger of sin, and the infinite importance of a holy life—and his delineations of the religious and moral dispositions and conduct which become the Christian character. Upon all these subjects, the discerning reader will find much important information and instruction in the writings of Dr. Whichcote; though he will, at the same time, see occasion to lament the defects which I have already admitted are to be found in them. These, however, as I trust I have satisfactorily shewn, are not such as to exclude him from a just claim to the attention and regard of *such serious persons* as I conceive form the majority of your readers. And I cannot but indulge the hope, that I shall stand excused in your and in their opinion for the apology which I have ventured to make in his favour.

I remain, &c.

E. N.

P. S. Since I sent you my reply to the strictures on Whichcote, I met with a passage which is, if possible, still more satisfactory, as to

his sentiments on justification than either of those which I transcribed before. It occurs in discourse eight, vol. II. from Phil. iii. 15. and is as follows :

"The things that the Apostle had insisted upon are these. 1. He had declared Christ for justification, from those words, *that I may be found in him*: for this is the Christian foundation, that sinners are accepted in, and through the beloved. This is the Christian spirit, to hold the head; to go to God in and through Christ; to depend upon his mediation, recommendation, intercession; and not to look for acceptance for our own worthiness; to have no confidence in ourselves, or in our own righteousness, but in that righteousness which God hath declared and established; even that *righteousness which is of God by faith*, as the Apostle expresseth himself, when he disclaims his own *righteousness, that was of the law*, and flies for justification to that righteousness which God had declared; even Gospel righteousness, or the righteousness which is of God by faith."

2. "And then another thing declared by the Apostle in this chapter is *Christ Jesus* to the effects and purposes of mortification, regeneration, and divine and spiritual life," &c. &c.

To the Editor of the Christian Observer.

I WAS much pleased with the general strain of the letter of your correspondent Z. in the number for March last, on the occasional lawfulness of anger. He has treated a subject of much difficulty with great temperance and candour. It is not my purpose to affirm his position, that anger is sometimes lawful, or to deny it; though in the course of what I have to offer, I shall make some remarks which have a bearing on that question. My principal object is, with your leave, to give your readers my reasons for endeavouring to exclude anger altogether from my own bosom.

Nothing is more clear, than that love to God and man is exalted in the sacred volume, above all the dispositions which ought to animate the bosom of the Christian, and above all the principles which ought to regulate his conduct. Love is the basis and the very essence of the first and great commandment, and of the second which is like unto it: it is said to be "the fulfilling of the law:" it is exalted above faith and hope: and faith working by love is declared to be the sum and substance of Christianity. Nor is the importance assigned to it greater than might be expected, when we find the adorable being, in whose image we are to be renewed, identified with this affection: "God is love."

Now, what is the experience of others I cannot say: I can only conjecture. But, after a long and diligent attention to the workings of my mind, I think that, in my own case, anger, even when not excited, as far as I have been able to discover, by selfishness or malevolence, and when neither headstrong nor violent, always tends to impair love: always checking its glow, and sometimes, even when such outward conduct as love would produce continues to flow from habit and judgment, altogether suspending its power, I fear, over the heart. Nay, even after the anger is gone, a foul residuum seems to be left by it, which poisons the soul, and prevents love from fully resuming her former force and purity. Recollection and imagination at times obtrude on the mind past images, which it wishes to forget, and would forget if they had not been stamped upon it by the anger originally excited by their prototypes, and lead it to entertain suspicions and apprehensions, both as to the present and the future, adverse to the full flow of affection. Others may be subject to this evil in a less degree than I am: but let me appeal to them, whether they are wholly free from it. Do they not feel, at least,

Class

Book

Acc..

tendency in anger, while it lasts, to lessen affection? Do they not at least find a struggle necessary to maintain affection unabated in their bosoms? If this be so, anger must subject love to a trial: it must subject the party to a temptation. And if the temptation be undeniable, who will say that he never falls under it? Who will say, that he does not fall under it more frequently, and in a greater degree, than he imagines?

And now, Sir, if anger be, as I suppose, in a high degree inimical to Christian love, what inference do I draw from this fact? That a Christian ought never to be angry? By no means. God calls upon him to cultivate many affections which are in no small degree opposed to each other. Thus he is to grieve and to rejoice; to hope and to fear. But then the causes which are to call forth these different affections are distinctly pointed out: and whenever the legitimate cause presents itself, the affection is to be in exercise. When we think of our sins, we are to *grieve*: when of God's promises to ourselves as penitents, we are to *rejoice*: we are to *hope* in God's mercy; and to *fear* from a sense of our own weakness and corruption. Our duty with respect to all these affections is clearly and distinctly explained again and again in the sacred volume. But what is the case with respect to anger? While it is very frequently forbidden, and often in terms which scarcely seem to leave any room for it in the Christian system*, there is no appearance, I think, of its ever being commanded, except in one passage, Eph. iv. 26: and it receives no sanction from our Saviour's example, but on one occasion, recorded in Mark iii. 5. Let us consider these parts of Scripture.

With respect to Eph. iv. 26, it was evidently the Apostle's object

* Eph. iv. 31.; Col. iii. 8.; Gal. v. 20.; James i. 20.; 2 Cor. xii. 20.

to condemn the harbouring of anger in the bosom when it had gained admittance. And as in interpreting Scripture, it is necessary to fix the attention on what appears to have been the main purpose of the inspired writer; and is generally unsafe to draw conclusions from incidental expressions, having a different bearing, which may drop from him while he is pursuing his principal object: so I think that the strong conclusion in favour of anger, which is drawn from the words "be angry" in this verse, will not stand the test of sound biblical criticism. Again: our Saviour is never said to have been angry but in one passage, and upon one occasion, although continually surrounded by *sin* (supposed by those who support the lawfulness of anger to be its proper object), and able from his complete insight into the human heart, and from his spotless holiness, to discern and appreciate its full enormity; and although his history is given without disguise, and so circumstantially, that we have in him, as there portrayed, a perfect example for our imitation. This being the case, may not an upright reader of the Scriptures, unable to discover in the sin, which is said to have called forth the anger of Christ, any peculiar enormity; or even an enormity of, by any means, so deep a die as Christ frequently witnessed on other occasions, and particularly when betrayed and crucified; be allowed to doubt a little whether St. Mark, who probably thought in Hebrew, though he wrote in Greek, may not have had in his mind a Hebrew word, signifying either anger or grief? That there is such a word, I presume from the marginal reading of Ezek. xxxii. 9., and of Eccles. xi. 10. In this case, the meaning of the Apostle might be, "and when he had looked round about on them with *grief*, being grieved for the hardness of their hearts," &c. I cannot but think, that the latter clause in this passage gives some countenance to

the doubt which has been suggested. That many Greek words are occasionally used in a Hebrew sense, is, I believe, a fact well established, and not disputed among biblical scholars.

However, let us suppose, that the foregoing texts contain a clear command to admit the passion of anger, and a clear instance of anger in our Saviour: and then let it be asked, what is the proper object of anger? The advocates for the lawfulness of that passion say, that *sin* is its proper object: fearing, I believe, that if *sinner*s were its object, it would be impossible to reconcile anger with perfect charity. I cannot say that I can understand the possibility of being angry with a quality in the abstract, and as distinct from the person in whom it resides. Anger seems to me to require something *personal* to attract it. And when I consider the passages in which anger is ascribed to God, who is almost always, I think, said to be angry at *sinner*s; or even at the passage in St. Mark, in which Christ is said to have looked round about *on them* with anger; I am disposed to think that the representations of Scripture countenance my opinion.

Let us however suppose that sin is the proper object of anger. But is *all* sin? If so, how is it that although our Saviour's bosom most certainly on every occasion was animated with every proper affection, we have no evidence of his feeling anger more than once during the three years of his ministry? Was this because sin seldom approached him; flying, as it were, from his purity, and hiding itself from his glance? On the contrary, it surrounded him; it persecuted him; with unparalleled guilt it nailed him on the cross. If it were right that all sin should excite anger, never had any one such cause for anger as our blessed Saviour during the three years of his ministry, and especially at that period when, as Z. observes, he appears to have been all meek-

ness and benignity; at the period of his trial and crucifixion.

Are then *some* sins only the proper objects of anger: or some sins only on *some* occasions? Let the particular sins and occasions be pointed out. It is plain, I think, from the example of Christ, that they must be few, and seldom occur; and that they can by no means be those which man would select as best vindicating his anger. Man would select the most atrocious sins, and the occasions when such sins would most dishonour God. But, according to our apprehension, Christ selected for his anger a sin far less heinous than many others which he witnessed; and an occasion when God would be far less dishonoured than at many other times when there were a multitude of spectators, and especially when he was exposed as a vile malefactor to the hatred and scorn of the whole Jewish nation. The example of Christ therefore leaves a man in utter darkness as to what sins are the proper objects of anger, and what occasions vindicate it. In this darkness I fear I must remain, unless some of your correspondents can enlighten me.

How then am I circumstanced? Independently of my doubts, how far anger is ever allowable (doubts which are of a very serious kind, inasmuch as they regard the admission of an affection into the Christian system, which stands opposed to love, the very queen of graces); independently of such doubts, I cannot tell what is the proper object of anger, or on what occasions it ought to be entertained. At the same time, I do know from the example of Christ, that the circumstances under which it is allowable very rarely occur. What then is the fair Christian impression when sin and sinners attract my notice? That though anger should be sometimes lawful, still I cannot tell that the present occasion is one on which it is so, and that the probabilities are very strong against this being

Class

Book

Acc.

such an occasion. The consequence is, that at all times, and under all circumstances, I endeavour to keep myself free from that passion. And I rest pretty well satisfied with this course of proceeding, thinking that (to say the least) the *general* interdiction of anger in the Scriptures, and the absence of particular directions on what occasions it is allowable, afford strong presumptive evidence, that whatever may be the essential and abstract nature of that passion, it never ought to be entertained by man, unless greater light should be given to him, than he now enjoys.

I must now, Sir, say a little on some detached points connected with this subject.

And, first, I must beg your correspondent N. G. in your number for June, to excuse me, if in laying before you the views which regulate (under God) my own practice with respect to anger, I have not stopped to notice the method he points out, by which we are to learn *when* and *how* to be angry. He says that truth, justice, and benevolence, will teach us this lesson, as they do teach us when and how to fear and to grieve. If Scripture had merely referred us to truth, justice, and benevolence, for directions, when and how to fear and to grieve, we should have had, I apprehend, very vague guides. One denomination of Christians (the Socinians I mean) might in general like very well to be left to such guidance; a guidance more similar to that of mere natural religion, than to that with which we are blessed under the Gospel. But N. G. is a signature well known to the readers of the Christian Observer, and they need not be told how extremely far his principles are removed from those of the Socinians. He, I am sure, no less than myself, refers in practice to more particular, distinct, precise, and evangelical guidance, with respect to the affections of fear and grief, than that of the general principles of truth, justice, and be-

nevolence: to a guidance which must coincide with those principles, but which man is too weak and blind to obtain by a reference to them. If then they are not in fact the guides, on which we do or can depend in the exercise of fear or grief, neither are they, as it appears to me, in that of anger. Can N. G. explain, by consulting them, why Christ was angry with the Pharisees when he healed the man with the withered hand, and why he was not angry (as far as we can judge) when betrayed, condemned, insulted, scourged, and crucified? If he cannot, does he think that he sufficiently understands their bearings on human actions and events to make them his own guides in suppressing or admitting, and, when admitted, in regulating, the passion of anger?

Next, as to anger being often ascribed to God. Your correspondent Z. thinks that this affords a strong argument in favour of anger being a holy affection; and he endeavours to draw a distinction between the ascription of anger to the deity, and of some other qualities, as repentance, which are ascribed to him merely in accommodation to our views. I cannot say that the distinction he draws, appears to me to rest on solid grounds. For as to anger being very *clearly* ascribed to God in some passages, repentance is in others as clearly ascribed to him: and as to anger being in perfect unison with his other attributes, what I have already said will shew that I have serious doubts on that point.

With respect to the *qualifications* with which the prohibitions of anger in Scripture are sometimes accompanied, while in one view they operate on my mind as they do on that of Z. in another, they (with one exception) tend to increase my doubts as to anger being ever allowable. One of these qualifications is, that we should be *slow* to anger, *not easily* provoked, &c. Another is, that anger should be of *short* conti-

nuance; let not the sun go down upon your wrath. Both these qualifications appear to be very extraordinary, if anger be an allowable passion, and especially when they are adduced in proof of its being so. For, let me ask, on what occasions must we be *slow* to anger? Evidently, say the advocates of the lawfulness of anger, on those on which it is a proper and holy affection: for on others we must not admit it at all, and therefore the prohibition of it in such cases must be absolute. Is it then maintained, that we must be *slow* to anger in cases, in which anger ought to be felt; when to be angry is absolutely our duty? So that, it seems, our feelings may obey the call of duty too promptly, and ought not to answer it, until it has been repeated, or perhaps often repeated! Again: anger must be *of short continuance*. This qualified prohibition also, for the reasons given under the last head, cannot be applied, by the persons whose opinions we are considering, to any cases but those in which anger is allowable. And is then anger to be short, though the legitimate cause which excited it continue to exist in all its force? Though the sin which gave it birth is practised as much as ever, perhaps more than ever? Anger was just now a duty; but though the circumstances which made it so are unchanged, are even aggravated, it is become a crime?

Let me ask, Sir, whether you observe anything similar to this in the other parts of the Christian system? Are we commanded to be slow to grieve for our sins; slow to rejoice in the divine favour; slow to fear God's displeasure when we have offended; slow to hope in his mercy when we have repented, and applied to the blood of Christ for pardon? Or are we forbidden to harbour these affections of the soul, respectively, for any continuance in our bosoms? Do we meet with any such command as, not to let the sun go down on our grief, joy, hope,

fear? Nay, are not the divine commands respecting these affections of the soul of an opposite nature? Does not Scripture in numberless passages, and in its general tenor, require Christians to be *prompt* in entertaining them on all occasions on which they ought to be felt; and to *retain* them in their bosoms as long as their legitimate causes continue. This is the course held by infinite wisdom, when addressing man on the subject of holy affections; and seeing, as I do, an opposite course often pursued, when man is addressed respecting anger, I cannot divest myself of a suspicion, or something more than a suspicion, that that affection is of an opposite nature. Though this is not conclusive evidence that anger is displeasing to the Almighty, neither is the evidence conclusive, which is adduced on the other side, from this passion being often forbidden in qualified terms. The one perhaps might be fairly opposed to the other, if no other qualifications had been employed in the prohibitions of anger, but those which have been noticed.

In one passage of Scripture, however, the interdiction of anger is qualified in another manner. "Whoever is angry with his brother *without a cause*, shall be in danger of the judgment." Matt. v. 22. If "*without a cause*," is a proper translation of *εἰς τι*, the prohibition of anger in this passage is qualified in a way which does not admit of remarks similar to those just made on the other qualifications that appear in Scripture. Whatever evidence therefore this passage may be thought to contain (and I think it considerable) respecting the lawfulness of anger, is all on one side.

If I have omitted hitherto to express my warm approbation of the last paragraph in the letter of Z. it has not been from insensibility to the candour and genuine Christian sentiment which breathe through it. Though Z. and I differ in our views respecting anger, there would be, I

Class

Book

Acc..

think, very little difference between us in practice. I mean, that he would so much agree with me in making it his great object and aim, in the management of his temper, to cultivate gentleness, meekness, and all the amiable and attractive qualities which shone forth with such lustre in Christ, that though anger might sometimes (as, alas! is too often the case with myself) be an intruder, his system would scarcely allow of the voluntary admission of that passion as a guest. Whatever difference there might be between us, would chiefly arise, I conceive, from an opinion which appears to be floating in Z.'s mind, that without anger at sin, there cannot well be a true zeal for the honour of God, and a becoming emotion when his honour is insulted. But let your correspondent consider whether there may not be a warm zeal and warm emotion without anger. Are not love for God and man, grief on account of sin, and pity for sinners, incentives powerful enough to produce them? What animation, nay, what pangs, what throes do these affections produce in many cases in which anger is evidently excluded! How active and operative are these affections, when we are called upon to rescue our bosom friends or near relations from distress, perhaps from ruin or death, threatened by some mere physical cause, and therefore laying us under no temptation to anger! Are there not great emotion and zeal on such occasions? And why may not these be excited by the same affections, without the aid of anger, on occasions on which God's honour is principally concerned? I am persuaded that they may, not only by what has been now observed, but by the example of Christ, and (let me add with a deep sense of the infinite distance between mere man and the spotless Saviour) by the example of one or two of my personal friends.

I have purposely abstained from any remarks on the note (which appeared in your number for last June) intended for the new and very excellent edition of Mr. Scott's Bible. As this note is not yet published by its author, it may receive important alterations, and I may be spared the pain of differing so very widely as I now do from a gentleman for whom I have the highest esteem.

Before I conclude, I must beg leave to recal the minds of your readers to my main position, from which the attention may have been diverted by the subsequent miscellaneous remarks. Although anger under certain circumstances should be agreeable to the will of God (a point which I feel myself incompetent to decide, whatever may be the leaning of my opinion), still the occasions on which it is so do not appear to be pointed out, and therefore it seems to be the safest and best course for men always to abstain from a passion inimical to the maintenance and growth of love in the bosom, and repeatedly and pointedly forbidden in general terms in the Scriptures.

R. S.

To the Editor of the Christian Observer.

On my lately reading Mr. Faber's Dissertation on the Prophecies, which I did with great interest, though, by no means, with an undistinguishing assent to all his conclusions, a difficulty occurred to me, and which no commentator, that I am acquainted with, appears to have taken sufficient pains to remove.

It is well known that the main reason for fixing the commencement of the great period of 1260 years in A. D. 606, is the alleged fact, of the Emperor Phocas's having in that year publicly and formally declared Pope Boniface III. universal Bishop and supreme head of the Church. Now, Sir, this fact, being so fundamental to the whole system, ought to be made out as clearly and satisfactorily as

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possible. But I do not find that any supporter of this system has taken the pains, which were due, to ascertain it. I anxiously enquired if the *edict* of Phocas were yet in existence: and, if not, what ancient authors attested its publication, and described its contents. I looked into several writers for information, but in vain. *Mosheim* surprised and completely staggered me. He tells us that "the most learned writers are generally agreed" respecting the fact: but that they take it "upon the authority of *Baronius*"—(the popish annalist, who lived in the 16th century)—"for none of the ancient writers have mentioned it!" Of course I began to apprehend, that we had been building upon the sand. *Bower*, however, who (in his *Lives of the Popes*) refers to authors whom *Mosheim* does not mention, and appears to have treated the subject with more care, afforded me relief, and, in good measure, restored my opinion of the probability of Mr. Faber's conclusion on this head,—which I regard as among the most interesting and important in his book. All, therefore, that I shall do further, with respect to this subject, is to give you the substance of what *Bower* has written upon it. You will find that he still leaves a little difficulty to Mr. Faber, and those who date with him, by stating, that during the greater part of the year 606, there was no Pope, and that Boniface III. did not take the chair till the beginning of 607; and, in consequence, by referring the edict to *that* year, instead of the preceding one. Whether this difference may be accounted for by the variation of the style, or in what other way it is to be disposed of, I leave it to more competent judges to determine. The whole question may well deserve investigation in Mr. Faber's next edition: or, should this paper meet his eye, perhaps he may favour your readers with some remarks upon it.

Bower, it should be observed, treats the subject with no view whatever to the prophecies; he

only records a historic fact. What he states is as follows. (*Lives, &c.* 4to. v. ii.) "Sabinian died the 22d of February, A. D. 606: and Boniface III. was not elevated to the papal chair till the 19th of February, 607. No author accounts for the vacancy." p. 545. "Though he (Boniface) enjoyed his dignity only eight months, and twenty-two days," (p. 550), yet "it may be truly said, that to him alone the Roman See owes more than to all his predecessors together:" for "he obtained what no man would believe could ever have come into the thoughts of a successor of Gregory" the great "to demand, were he not vouched by all the historians to a man... a new decree, settling on himself and his successors, that very title [of universal Bishop] which his immediate predecessor but one," Gregory, "had so often condemned in any Bishop whatever, and rejected with the utmost abhorrence, when offered to himself, as vain, proud, impious, execrable, blasphemous, antichristian, heretical, diabolical." This, which "is generally thought to have been, in the Bishop of Constantinople, no more than an honorary title,".... "Boniface had scarce obtained, when he took upon him to exercise an answerable jurisdiction and power, to that time unknown in the Catholic Church." He acted as if he had been "vested..... with all the power of absolute monarch of the Church." For he immediately decreed in council, that no election of a Bishop should thenceforth be valid, unless "confirmed by the Pope interposing his authority in the following terms, *We will and command; Volumus et Jubemus.*" "And thus was the power of the Pope as universal Bishop, and head of the Church, or, in other words, the Papal supremacy, first introduced. It owed its origin to the worst of men;" and "was procured by the basest means,—by flattering a tyrant [the Emperor Phocas] in his wickedness and tyranny." p. 547-8.

I remain, &c.

J. S. C.

Class

Book

Acc..

P. S. I am glad to see that you have, in few words, placed the question concerning *Antichrist* in a right light as it respects the revelation. Some persons have, at first hearing, been prejudiced against Mr. Faber's work, because, forsooth, "he denies that Popery is Antichrist." They should know, however, that he applies all the principal prophe-

cies, Dan. vii. the man of sin, the beasts, and the Babylonish harlot, in the Revelation, &c. to that corrupt system, much in the same way as those who have identified it with Antichrist. In short, the question, as far as Scripture is concerned in it, relates merely to the proper interpretation of two verses in St. John's 1st Epistle, c. ii.

MISCELLANEOUS.

For the Christian Observer.

From thee, great God, we spring, to thee
we tend;

Path, motive, guide, original, and end.

JOHNSON.


It is a very serious question, how far we are justified, in devoting a large portion of our time, to the acquisition of secular knowledge; and it is a question too, which is quite practical, and concerns all who have a taste for intellectual pleasures. That "art is long, and life short," has been the complaint of the moralist, till it has become proverbial; but men have been less willing to observe, what is at least equally true, that there are employments, much more important than the pursuit of science, which seem to require all our diligence; that to learn well the truths of religion, and carry on, by the help of God, that moral discipline which is necessary to fit us for a better state, are alone sufficient to occupy the longest span of earthly existence. Nor is this all. It must be owned (however unwelcome the truth may seem) that literary and scientific researches do not, experimentally, appear to improve the heart. The critics of the sixteenth and seventeenth centuries are at least as famous for their petulance, as their learning; and the squabbles of Scaliger and Petavius, of Buxtorf and Capellus, with all the noisy light infantry of each party, were the plague of the past ages, and are the ridicule of

the present. Berkely complained, that in his day, the mathematicians were generally infidels: and that profession, which is principally engaged in physical researches, has always laboured under a similar imputation. In the seventeenth century, this persuasion was so strong, that Sir Thomas Brown, at the opening of his *Religio Medici*, acknowledges it to be a reasonable ground for presuming him to be irreligious. And even at the present moment, when knowledge confers less of that proud pre-eminence which is so unfavourable to virtue*, I am afraid we must not look for true friends to Christianity, among the philosophers of the neighbouring nations, either in the north or south. Indeed we find a great writer†, about ten years since, asserting, that all the literary talents, even of this country, were then enlisted against religion.

This little survey, it must be own-

* I use this word, as I think a Christian should use it, to signify the performance of all the duties enjoined by the law of God. Hume, Marivaux, and I believe all the infidel philosophers, when they speak of a *virtuous* man intend only a person whose instincts are naturally benignant: and I have observed a similar confusion in the language even of religious men. "Words (said Mirabeau) are things." Certainly if the misapplication of terms be ever dangerous, that which tends to alter the landmarks of morality is so.

† Hall's Sermon on Infidelity, in the Notes.



ed, is discouraging ; and I am afraid a wider investigation would not prove more satisfactory. Yet, after all, knowledge is necessary for the well-being of mankind. Ignorance begets prejudice, and prejudice begets passion. The parent is senseless and inanimate, but the children are actively mischievous. Like the dogs of war, they sometimes bark and sometimes tear, but their growl is hardly less dreadful than their fangs. They check the flow of public prosperity, and embroil the humbler scenes of domestic peace.

How then shall "reason's comparing balance" be adjusted ? If knowledge be unfavourable to virtue, and ignorance destructive of happiness, is there any alternative remaining ; and what is the practical resolution of this difficulty ? I believe that, like most other questions which relate to conduct, it admits of no abstract determination. The enquiry, what secular studies shall I pursue, and how far shall I pursue them, is, properly speaking, only part of a more general problem. It is evident that man in this world was intended rather to act, than to speculate. But if he is to act, he must qualify himself for action, and such and so much knowledge ought to be acquired, as is needful to furnish him well for performing his part in life. The real question therefore is, How far shall I mingle with the world, and in what department of it shall I engage ? This, it is plain, admits of no general answer. It must depend on the character and circumstances of the times in which we live. When Antiochus laid waste the cities of Judæa, they "of whom the world was not worthy," concealed themselves in deserts ; and undoubtedly there have been periods, in the modern history of Europe, when the true Christian must have fled to the mountains of Switzerland with the Waldenses, or sought refuge with the Moravians in the fastnesses of Hungary. But, thanks be to our

God and Saviour, that day of storms and darkness is passed by, and a happier morning has long since dawned upon us. During nearly three centuries, the servants of Jesus have been at liberty to mingle in the busy scenes of life, without endangering their safety or even necessarily compromising their integrity ; and undoubtedly, at such seasons, a good man may well engage himself in active employments ; and the moments occupied in acquiring all that varied knowledge which, either directly or indirectly, may assist his advancement in life, will be spent religiously, if the services to which they minister are consecrated by religion, and directed to the general good. Circumstances, it is obvious, may render it fitting for a Christian to take his share as a statesman in the administration of the commonwealth, or to pursue a line of honest industry, in some other of the several departments which supply the wants of the whole. The same circumstances undoubtedly entitle, and perhaps oblige him, to appropriate such a portion of his time to secular pursuits, as will enable him to fill with honour the situation allotted to him. No hours should be sacrificed to vanity, and few to mere intellectual gratification ; but the general welfare requires, that men should be well qualified to perform the parts assigned them, and that the performance itself should be zealous. Competition is thus rendered active, and excellence more nearly attained.

If these observations are correct, the application of them will be easy. In this country we are all politicians. Partly from the form of our happy constitution, and partly from the growth of knowledge, and of freedom, its inseparable companion, the public voice has acquired a mighty influence in the administration of affairs ; and every individual in the higher classes may, if he thinks fit, possess and exercise a considerable share of influence on the government of the country. This

Class

Book

Acc..

power in former times has usually lain dormant ; or at the most, has evaporated in murmurs against tyranny and taxation, or melancholy prophecies of improbable events. But politics are now become too interesting to be trifled with. The events of later years must affect all who are susceptible of hope or fear ; and the exigency of these times calls peremptorily on every man to act, in his public character, according to the station he holds, and the influence he possesses. Ignorance therefore on these subjects is no longer quite innocent, and some acquaintance with great political truths ought to be superadded to the knowledge required in our several vocations. But facts are so much more easy to comprehend than principles, that men crowd their minds with particulars, which they have not industry to generalize, and thus are always in danger of judging and acting blindly, for want of a scientific view of the several subjects which present themselves. The details too of the present day are so numerous, and so interesting, that there is some reason to fear the rising generation may know nothing anterior to the French revolution. Under these circumstances, I do not think it can be useless to draw the attention of the readers of the Christian Observer, to a part of our history, important in itself, and closely connected with the times which followed. I suppose that some speculations on that part of the present reign which is embraced in Mr. Adolphus's work will not be unwelcome. But as the series of events is soon learned, I shall dwell upon the narrative no farther than is necessary to illustrate the great political truths which may be thence deduced ; retaining however the right of making such arbitrary excursions, as may be necessary for the mutual relief of the writer and reader. These speculations will probably occupy a part of many succeeding numbers, and this paper must be considered as a

sort of "discours preliminaire." The preceding remarks must be my apology for intruding political reasonings into a work professedly religious ; and I shall conclude, by offering a few observations on history in general.

There are two important parts of history, which lie distinct from the common narrative ; its *philosophy* and its *romance*. By the former I mean, those great truths respecting human nature, or the various branches of political science, which are evidenced by the facts in recital : these are sometimes supplied by the reflections of the writer, and sometimes by the sagacity of his reader. By the latter I mean, the characters and actions of those extraordinary persons, who from time to time enter upon the stage, and add so largely to the interest of the drama. My plan will lead me principally to consider the *philosophy* of that part of history under examination ; because men are rather too apt to think and talk upon politics, without any apprehension of the great principles by which their judgments should be directed ; and these principles lie not immediately within sight of a cursory reader. But let it not therefore be supposed, that I undervalue the romantic parts of history. On the contrary, I think they are too much neglected by a certain class of philosophers, who, in their historical researches, are always occupied about general truths. Under these they attempt to range all national phenomena. But this will not do. The appearance of a single individual, of great genius and enterprise, will sometimes derange a whole chain of causes and effects, as a comet, rushing across our ecliptic at a particular moment, might carry off Jupiter in a whirlwind, and disturb the order of the whole solar system. Besides which, exalted characters and actions operate powerfully on the mind to enlarge and raise it. It is impossible to read an instance of heroic courage, of

fortitude, magnanimity, or patriotism, without feeling a kindred glow of enthusiasm, and I am far from thinking such sentiments unfavourable to the attainment even of Christian excellence. If they do not dispose us to the practice of virtue, they at least render us, while they last, incapable of some vices. It is true that the greatest qualities are frequently found associated with great vices, pride, ambition, an inordinate love of power, or of fame; and that the greatest actions have too generally been stimulated or sustained by very exceptionable motives. Far be it from me to say, that even the elevation of sentiment and conduct, which in spite of ourselves "redeems villains from execration," ought ever to be allowed to sanctify guilt. Nay, I willingly admit that the splendid achievements of great bad men, may operate on some ardent souls as the statue of Alexander affected Cæsar, and the audacity of the Genoese conspirator acted on the turbulent spirit of de Retz. But the mass of mankind is not romantic. Their vices are not the offspring of high passions or designs: they are sprung of a much humbler line; the spawn of low self-interest, and the mean love of present pleasure. With them, therefore, it is something if nobler conceptions can be awakened; if they can be taught to feel for injured greatness, or roused to indignation against prosperous iniquity, or animated by the ardour or patriotism of a hero. It opens to them a new set of sensations. It draws them off from themselves. It substitutes something in the room of self. It enables them to conceive enjoyments which do not centre in the animal man and the present moment. The romantic scenes of history act upon the mind like the romance of poetry, of eloquence, and the drama. They affect it with terror and pity. They awaken those feelings of the heart which are the most honourable to our nature.—When we hang over the page which

recounts the fall of the last and greatest of the Constantines, or the indignities to which the Elector of Saxony was subjected in defence of religious truth, or the sufferings of Charles the First, or Louis the Sixteenth,—it is difficult, methinks, not to feel, at least for a short time, that placid dignity which is superior to the vicissitudes of fortune. Who ever was a coward, while following the campaigns of Gustavus, Conde, or Marlborough? Who is there that can turn from the narrative which Sully has left us of his frank and generous master, to forge a falsehood, or count his money-bags? What heart can be debased by selfishness, while interested in the fortunes of that noble prince who rescued the united provinces from the yoke of Spain; or his, who defended the same provinces against the ambition of France?

Yet there are dangers incident to historical, as to all other studies. One in particular it shares with those sciences which are built on a multitude of facts either of experiment or observation. These are always wonderfully disposed, and in the order and connexion which we discover between them, the constant providence of God is overlooked, and perhaps at last even the necessity of a first cause almost doubted. The chymist goes on composing and decomposing, resolving and combining, till he forgets that there is any thing besides the substance whose transmutations he watches. The naturalist traces out causes and effects, till he thinks he has developed the whole system. Then follows theory after theory: one thinks the earth was deposited by the waters, another that it was projected by central fires; but few deem the interference of the Almighty necessary to conduct his creation; nay, if a first movement, if a single occult quality be supposed, there is little need of any creator at all. It is strange that a knowledge of the works of God should make us forget his providence, and almost deny his

Class

Book

Acc..

existence. Yet thus it is. The most profound naturalist in Italy is an open and hardy atheist. The same evils too often attend our researches into historical science. We discover the elements, and pursue the progress of power and refinement. We see empires rise and fall according to what we deem general rules. We observe nation acting upon nation, and one century linked to another, till the whole seems but a piece of mechanism, of marvellous structure, but independent movements. Every thing is resolved into its cause. The fall of the Roman empire was natural; the reformation was natural; all was natural; and the connexion of actions and their consequences banish God from the government of the moral world, just as the regularity of causes and effects had expelled him from the direction of the physical. But a profound philosophy will teach us, that natural phenomena, though linked together in an unvarying series, have no relation to each other as causes and effects; that God is the constant and only agent: and true religion will inform us, that the passions of man, though acting under known laws, are still directed, in every, even the minutest instance, by the councils of him who ruleth over all; "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish; that saith of Cyrus, he is my shepherd, and shall perform all my pleasure."

Here, perhaps, I ought to conclude, for I would willingly conciliate my readers, and I know the charms of brevity; but there are two other observations which occur to me on this subject, as too important to be omitted.

In reading history let us be very cautious not to suffer our standard of excellence to be altered. We shall there frequently find the greatest qualities combined with pride, restless ambition, and that spirit of heroic enterprise, which, though

splendid, is really ferocious. I do not however believe that characters so criminal are frequently thought attractive. A Christian, it may be hoped, will hardly permit himself to admire *such* vices, however gorgeously arrayed. But there is some danger of his being subdued by the great reputation of others, whose ends all admit to have been noble, and whose memory is not stained with any flagrant guilt. Such are the most celebrated ministers and captains of modern times. The voice of mankind has called them benefactors. Their names are handed down from age to age with grateful veneration; and they have deserved their fame: it is a just payment for their labours. We may join in their applause, but let us take care how we imitate them.—They who command senates, and sway the fates of empires, are dangerous models for a Christian. Their hearts are generally too much devoted to this world, and their passions undisciplined and imperious. Yet their career is magnificent and dazzling. Nothing, indeed, is more gratifying to human pride, than the exertion of great powers in exposing self-sufficiency, humbling arrogance, or curbing insolent audacity. And we fancy too that we are acting a great part, and sustain well the dignity of virtue; for we have all been taught to admire the old Roman maxim, "*Parcere subjectis et debellare superbos.*" Alas how easily do our passions blind our understandings. The simplicity of the gospel is always at war with Roman maxims.—He, who descended from heaven to redeem us, was "meek and lowly in spirit, the bruised reed he did not break, nor quench the smoking flax,"—"leaving us an example that we should follow his steps."

There is yet another danger, which is nearly allied to the last. Our moral standard, if it is not altered, is very likely to be *lowered*, by historical studies, just as we find it gradually degraded in worldly

men, from mingling in public life. In truth, history is only an epitome of public life, and the experience of what happens in the one case, should awake us to an apprehension of it in the other. A statesman, I fear, whatever may be the sentiments of his youth, soon descends from the standard of the gospel to the standard of the world. He finds himself surrounded by men, whose vices shade his foibles: and who is not pleased to find in the faults of others an apology for his own? A little virtue bears a high price: and who is not well satisfied if he thinks himself near the best, even though the best is but indifferent? Thus it happens, that by living in the constant view of immorality, we at last become satisfied with imperfection; and thus it will happen, I believe, to all, who do not correct their errors by constant reference to the word of truth, and fill their wasting urns from the fountains of living waters. "The whole class of the restrictive virtues (said Mr. Burke) is too much to exact from human nature." What! not even the *restrictive* virtues? Who then was he that said "Be ye therefore perfect, as your father in heaven is perfect?" Yet Mr. Burke ranks high among political moralists. The student of history is in danger of falling into a similar error. A worldly standard is constantly presented to his eyes; and (which is a very material circumstance) he meets with none of the best specimens of moral excellence, which even this world could furnish. For history has been truly said to be a register only of crimes and miseries. It records national changes. These are seldom effected without a struggle; or at the least the advancement of one, is the overthrow of his rival; the first is probably made wicked, and the latter miserable. In such tumultuous scenes the true Christian rarely mingles. He may bear his part in active life, but he seldom is disposed to join in the conflict of parties. He does good in his generation and is forgotten; leaving to kings and con-

querors the pride of living in the annals of their country, and committing the memory of their actions to medals and triumphal arches. This fact should never be forgotten while we are engaged in the perusal of history. We are then reading, what, from its very nature, can hardly ever record a memorial of Christian excellence. We are placed as it were on the highest pinnacle of the Andes, from whence we see indeed the surrounding hills, with their ragged tops, their snows, their clefts, and their cataracts, but catch not a glimpse of the silent streams that water the meadows beneath, spreading joy and plenty around them. The good man is humble and unobtrusive. He courts not earthly distinction, nor the favour of monarchs; for his heart is raised to the Creator of the universe and the King of Kings.

The world o'erlooks him in her busy search
Of objects more illustrious in her view;
And occupied as earnestly as she,
Tho' more sublimely, he o'erlooks the
world.

She scorns his pleasures, for she knows them
not;

He seeks not her's, for he has prov'd them
vain.

CRITO.

To the Editor of the Christian Observer.

THOUGH I grudge not the conscientious non-conformist that liberty which the act of toleration affords him; yet I must confess to you, that I am so much of a Churchman, as to regret that the number of Dissenters should increase; and especially, that it should increase from a cause that has no connection with the scruples of an upright mind. Such is the nature of that cause I am going to state.

In many parishes where there has been a great increase of dwelling-houses, there has not been a proportionate increase of places of worship, for the use of the numerous members of the Church of

Class

Book

Acc..

England. Advantage is taken of this, to build dissenting meeting-houses, and the people finding no accommodation in the parish Church, go to the dissenting meetings, rather than live in the neglect of all public worship. Thus many families, and their successors, are for ever separated from the Church of England.

A striking instance in illustration of these remarks may be here mentioned. The inhabitancy of the parish of Newington, Surry, has increased within the last thirty years at least fourfold. Notwithstanding which, there is to this day but one Church, (and that not a very large one), nor is there a Chapel of ease to the Church in all that extensive and populous parish. There are, however, no less than three dissenting meeting-houses in it, each of them capable of seating a large congregation. All these structures have been built within the last twenty years; for before that time there was not one dissenting meeting-house in the parish. The inhabitancy of Newington is still too great for the number of places of worship; it may be expected, therefore, that a fourth dissenting-house will be seen in that district, if it be not prevented by the erection of an additional Church, or a Chapel of ease.

The difficulty of obtaining seats in the Churches belonging to such parishes as have increased in population, and the ready accommodation which people find at dissenting meetings, soon reconcile many to a mode of worship, to which they once objected. From being Dissenters through necessity, they become at length such by choice, and not only they, but their posterity, through these circumstances, are added to the body of non-conformists.

But it is not only in the parish above-mentioned, that such an increase of Dissenters has taken place; it is the case in many other parts of the kingdom.

It would astonish any person not

accustomed to observe the progress of nonconformity, to know the number of the licences which have been taken out for dissenting places of worship within the last fifteen years. The out parishes of the metropolis, the towns of Manchester, Leeds, Sheffield, Birmingham, Liverpool, Bristol, and other places which have increased in population of late years, could furnish such accounts of the augmentation of Dissenters, as would scarcely be credited, were not the fact capable of being authenticated by such official documents as preclude the possibility of doubt. In all these places there has been a vast increase of dwelling houses; and it will be found, on examination, that from this circumstance, the boundary of nonconformity has been considerably extended.

To this statement it is easy to answer, "If nonconformity gains ground on the establishment through the want of a sufficient number of Churches, the remedy is obvious enough: we must build more." But is this measure very practicable? Some great discouragements must be removed, before this simple remedy can be applied. Dissenting places of worship rise quickly, but parochial Churches or Chapels very slowly. And thus it is likely to be, as long as the difficulties attending the erection of the latter are so many, and those attending the erection of the former are so few. To erect a parochial Chapel, for instance, there is first of all the incumbent's leave to be obtained; then the concurrence of the Bishop of the Diocese must be procured; after this, to secure to those who are to be at the charge of the structure, some rights to which they think themselves entitled, and of which they may be soon deprived, if it be not secured to them by legislative authority, an act of parliament must be obtained: this will cost at least £.200.

There are none of these difficulties in the way of those who under-

take to build a dissenting meeting-house. Instead of the traverse above-mentioned, they have only to apply to a magistrate for a licence; which the latter cannot refuse, and for which there is only one shilling to pay. As to raising subscriptions for the building, providing for the support of the minister, getting a piece of ground, &c. on these articles the undertaking in either case is attended with equal difficulties. If the nonconformists have their money ready, they may go to work immediately. Not so the conformists; while they are contending with the obstacles which hinder them from laying the first stone of their Chapel, the nonconformists are laying on the roof of their meeting-house.

The removal of some of these hindrances appears to be now absolutely necessary. To effect this, a *general Act of Parliament for facilitating the erection of Churches and Chapels* seems to be the only adequate expedient. In framing such a bill, nothing more need be attempted than the making it as practicable an undertaking to build a parochial Chapel, as to build a dissenting meeting-house; which it probably will be, when some of the obstacles above stated are removed. But as long as they continue, the difficulties will be so much greater in the former case than in the latter, that from this circumstance alone, the number of dissenting places of worship will go on increasing.

Of the difficulties in the way of erecting a parochial Chapel, no one is generally found to be greater than the first that has been mentioned; the obtaining the incumbent's consent. The design of building a Chapel is sometimes defeated, through his insisting on such terms as the persons who are to bear the expence consider unreasonable. The most usual point of difference between them is the nomination of the minister. The incumbent has a friend to serve; the subscribers na-

turally wish, that as they are to be at a great expence in raising the structure, they should have the liberty of pleasing themselves in the choice of a minister. Disagreeing in this point, the business is at an end.

To facilitate the building of parochial Chapels, therefore, it seems necessary to lessen the number of persons who, as things are at present circumstanced, have a negative in such a business. For this purpose, the proposed act of parliament might determine, that the population of a parish should be the measure of its incumbent's power; so that when the population rose to a certain height, it should be lawful for the Bishop of the Diocese, by his sole power and authority, to license an additional place of worship in the parish.

To answer the purpose of an effectual remedy, the rate of population should be fixed at such a point, as to render the bill of use to any parish in which an additional place of worship may be wanted. Certain it is, that many parishes whose inhabitancy is not increasing, are too large, both for the Church, and its Chapels of ease already erected; and equally certain it is, that the size of these parishes favours the growth of separatism, and will continue to favour it, if some measures be not taken for preventing it. If Church of England Chapels be not erected in them, dissenting meeting-houses will.

As an encouragement to the erection of Chapels, the act may provide, that the right of presenting the minister, shall, for the first fifty or sixty years from the building of the Chapel, be vested in the hands of the person or persons, and their heirs, at whose expence the Chapel is built; after the expiration of which term, it shall devolve to the incumbent of the parish for the time being.

It is not improbable that such a bill as is here suggested would be opposed, as an infringement of the rights of the parochial clergy; the

Class

Book

Acc..

limits of whose jurisdiction it might be asserted, would thereby be contracted. But were this a fair objection to the bill, which may be doubted, inasmuch as it seems, that unless those who cannot be accommodated in their parish Church, choose to live without attending public worship, the contraction of an incumbent's jurisdiction is inevitable, it may be answered, that the bill in question does not propose to limit the jurisdiction of an incumbent, till it has grown too large for the management of *one* person; and even then, it designs to limit his jurisdiction only for a *definite* term, and that for the best of purposes; namely, to encourage people to be at the expence of such erections as are necessary for the promotion of piety, and the preservation of uniformity in religious worship throughout his parish. After this purpose is answered, the spiritual jurisdiction of the whole parish returns to the incumbent as before.

I throw out this hint, Sir, for it is too general a suggestion to deserve a better name, in hopes that it will lead some of your readers, who are more capable of digesting a scheme of this kind, to turn their thoughts to the subject. That it deserves consideration no one can doubt, who will recollect the natural tendency which an increasing separatism has, to alienate men from the doctrine and worship of our excellent establishment.

I am, sir,

Yours,

VIATOR.

WE lay in one view before our readers the following letters, relating to an article which appeared in our number for September last. We must request the writers severally to excuse us from entering into any particular reply, until the vigorous proceedings announced in the first letter shall bring

the affair with due form and solemnity before the public.

To the Editor of the Christian Observer.

SIR,

I understand Cautus and yourself. Did you fancy that your malignant attack on my work could escape me? You are the ostensible man. Your attorney will hear from mine.

JOHN BOUNCE.

To the Editor of the Christian Observer.

DEAR MR. EDITOR,

PRAY, Sir, be so good as to let me know, in your very next number, what that pestilent publication is, against which you have kindly cautioned us. All the young ladies of my acquaintance in this market-town are as anxious, if possible, as I am, to know. Pray satisfy our curiosity directly. We are disputing from morning till night to find it out; and my mama lost a vole last night by listening to us. I am sure that you ought to tell me, for I have continued to take in the *Christian Observer* ever since I began in last September, and it is now Christmas. And then, Sir, I have another reason for wanting to know. My mama and I have taken in, for some time, the monthly numbers of a great new folio bible, with very pretty prints, and very long notes. Now in these notes there is so much about honouring the king, and being good, and doing what is right, and so forth, that it agrees exactly with your description; and we think it must be the pestilent publication with which you so properly tell us we ought to have nothing to do. I dare say that it comes from Mr. Hatchard's shop, as all things of that sort do; but unfortunately I have not any of the covers to look at for the name. For my papa, Sir, who is a grocer, but in a very genteel way, always tears off the covers as soon as ever the numbers come into the

house, that he may wrap up pounds of sugar in them for his customers. So, Sir, pray tell me immediately; and if this Bible be the thing, as I am quite sure that it is, only say so; and though the prints are indeed very pretty, we will give it up with all our hearts. Dear Mr. Editor, pray do not forget next month your sincere friend,

ELIZA ALMERIA TERAMINTA SOUCHONG.

To the Editor of the Christian Observer.

DEAR SIR,

THOUGH I and all my partners have now been dead a twelvemonth, I am however sufficiently alive to return you, without farther delay, my most cordial thanks for the justice you have nobly rendered to our defunct publication. The interest I took in the success of that unfortunate work, makes me the more earnest to hasten my acknowledgments. That Review, you know, was intended to embrace the literature of Great Britain. In the distribution therefore of the business among the partners, I was desirous, through partiality to my native country, to undertake the department of Dublin. And though a different arrangement proved to be necessary, my solicitude for the success of the publication remained undiminished. Success we had every reason to expect. The world was continually talking, whether with justice it may ill become me, who may be deemed an interested party, to conjecture; but the world was continually talking of the general dulness and theological inconsistency of one of our most eminent competitors; of the democracy and heresy of another; of the recent and consequently untried orthodoxy of a third; of the problematical Christianity and merciless satire of a fourth. The rest were below notice. The land lay open before us; and, to continue the metaphor, Sir, we seemed to have nothing to do but to hoist our sails, and to traverse it in all directions with a fair wind

as we pleased. Then as to our merits, I may modestly observe that they were calculated to overcome all opposition. Indeed, they cannot be pictured more accurately than they have been by you. We were constitutional in politics, sound in religion. We had wit for the witty, gravity for the grave. Medicine, heraldry, poetry, physiognomy, history, animal magnetism; in short, every branch of erudition, science, and criticism, were at our fingers ends. In all we decided with perfect skill and perfect justice; and for that very reason, I suppose, mankind was dissatisfied with our decisions. Non tam benè in republica nostrà agitur, ut optima pluribus placeant. This apophthegm, Sir, and your approbation, are among my chief comforts. I am aware that you have adroitly hitched into your description some passages wholly inapplicable to the work in question; and in others have expressed yourself in terms which might be thought rather ironical. But I thank you for those parts as much as for the rest. I know that you put them in to prevent envy, which would have been violently excited had the resemblance been too obvious. As I conceive myself, though deceased, to be alive, and suppose that you are alive and not deceased (for which you have my hearty good wishes); I imagine that I may date this letter either according to my quondam literary, or my present vital existence. But you may read January 1st, 1806, or January 1st, 1807, as you think fit, from your much obliged and sincere friend, Patrick —, but I will not tell my name.

A CONTRIBUTOR TO THE

LATE ——— REVIEW.

To the Editor of the Christian Observer.

I AM in utter astonishment, Mr. Editor, that even a person of your approved sagacity and general experience in the manœuvres of literary

Class

Book

Acc..

delusion should have been deceived like the world at large (myself being, so far as I know and believe, the sole exception) by that letter concerning a certain dangerous and pestilent publication. I do you no injustice in assuming that you were deceived; for had that not been the case, you would undoubtedly have warned your readers against the delusion. Nothing can be more ridiculous than to hear the absurd guesses of different people as to the work intended. One man conjectures one sort of book, according to his fancy; another man another; a third a third; and so on ad infinitum. Sir, they might just as well have fixed upon the *Christian Observer* as upon any one of the publications which have been guessed. Every person is wrong, and the reason is this, every person sets out in a wrong way. All, I find, are considering what book is the most likely to be meant; what book corresponds the most nearly with the description. Now this is precisely the reverse of what they ought to consider. They should ask, what book is the most unlikely: what book is in every point the most distant from the description? Is it not evident that the author is one of those mischievous, subtle, and crab-like writers, who involve themselves in disguise and stratagems; who hit the destined object by aiming at another; who are always to be interpreted by the

rule of contraries? Every one of the particulars specified by the writer as characterising the work intended is assuredly specified to mislead, and must be construed inversely. He speaks of the book as periodical. Therefore I am confident that the whole of it is already in print. He describes it as a pamphlet; therefore I know it to be a folio. He intimates that it comprehends a variety of subjects; therefore I am sure that it is limited to one. Easy, however, as it may be to show what works were not intended, it is a matter of some difficulty to ascertain the book really designed. On this point I confess that I have not entirely made up my mind. At one time I have felt nearly positive that it is Martyn's new edition of Miller's *Botanical Dictionary*. At another, I have been inclined to fix on the republication of Camden's *Britannia*. One day I had a leaning towards the *State Trials*. Afterwards I had no doubt of its being the *Statutes at large*. But I hope ere long to be quite clear on the subject; and, in the mean time, I recommend it to yourself and your correspondents. It is I, and I only, who have given the clue. And whether the actual discovery be effected by myself or by another, the whole glory of it will redound to

SAPIENS.

REVIEW OF NEW PUBLICATIONS.

The Rise, Fall, and Future Restoration of the Jews. To which are annexed, Six Sermons, addressed to the Seed of Abraham, by several Evangelical Ministers. Concluding with an elaborate Discourse, by the late Dr. Hunter, entitled "The Fulness of the Gentiles coeval with the Salvation of the Jews." London, Button, 1806. 8vo. pp. 72 and 187.

This title-page calls for two or three observations. The expectation of

the reader is very improperly raised by announcing the elaborate discourse of Dr. Hunter. No one would imagine, what however he will find to be the case, that this elaborate discourse is one of the six sermons already announced, and that, elaborate as we allow it to be, it is in a considerable degree derived from a discussion of Dr. Whitby on the same subject, a circumstance of which the unassuming au-

thor himself has thought proper expressly to *advertise* his readers.

After so much has been clamoured, puerilely enough, concerning the exclusive assumption of the title evangelical, it might have been as well to have waved the use of it in the present instance. It is difficult to assign to the present work its proper author, or authors. The names of the preachers of the six sermons we have; and if that is to be considered as the chief part of the work, we are in possession of definite subjects, to whom the responsibility of the whole is fairly to be attached. And in this case there is doubtless a *personal*, and in some degree at least *exclusive*, assumption of the obnoxious title, which we cannot approve. We have noticed this circumstance, because there are those, who, for the sake of more effectually oppressing their clerical brethren, whom they accuse, we believe for the most part unjustly, of assuming to themselves exclusively the title in question, represent the dissenters as having, in a great degree, deposed their hostility to the Church. But to continue. If the first part be esteemed by the editor the most important, then the work is anonymous, and must be considered without any personal regards.

From the preface we learn, that the historical part of the present volume is compiled from several valuable publications, which are specified, particularly Basnage's History of the Jews, a work of immense erudition, and of the highest authority. We are told, likewise, that much valuable matter has been extracted from the Monthly Magazine. The writer has certainly avoided, and to all appearance intentionally avoided, the giving the epithet of valuable to this publication. This, however, is a very tame and equivocal censure of a work, the immoral and anti-christian principles of which must be well known to every student, and contemplated with deep concern by every Christian. We should not perhaps have been tempt-

ed to notice this circumstance, had we not seemed to observe, in those who oppose themselves to the established Church, a too great readiness to coalesce with such as accord with them in this antipathy, be their character in other respects what it may, and although it may be flagrantly vicious. We are bound however, to observe, that a fault nearly allied to this is to be found among ourselves. Some, with whom we are in visible union, have contracted so ungovernable an aversion to what they deem enthusiasm, whether it be really so or not, that they readily form the most cordial alliance with such as employ the most furious invectives against enthusiasm, although frequently both the lives and professed principles of these latter, evidently demonstrate that they have no other hostility to enthusiasm than that which is supplied by their hatred of religion itself, and that it is religion itself which they intend, and would wound, under the term. Such persons, we have no doubt, would repeat the following lines from Akenside in full chorus, and with the most sympathetic and enthusiastic energy.

Others, of graver mien, behold; adorned
With holy ensigns, how sublime they move
And, bending oft their sanctimonious eyes
Take homage of the simple-minded throng
Ambassadors of Heav'n.

We instance these lines, because Bishop Warburton, who can never be suspected of indulgence to enthusiasm, was so sensible of their real object and intention, that he denounces and chastises them, as a designed insult upon the clergy in general*.

The preface likewise informs the reader, that the sermons in the

* See the postscript to his dedication to the Freethinkers, prefixed to his Divine Legation. The dedication is a masterpiece of splendid and conclusive reasoning, and conveys a perfect picture of the arts and pravity even of the infidels of the present day, particularly in their perpetual use of the *ironical style*.

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work were preached several years since.

The first chapter of the prefixed history of the Jews begins with their founder Abraham, and extends to the present time. The authorities principally followed are, as it should appear, the Scriptures, Prideaux's Connection, and Basnage. An estimate of the present number of the Jews is given at the end. "At present their number is computed to be 3,000,000, one of which resides in the Turkish Empire; 500,000 in Persia, China, India on the east and west of the Ganges, or Tartary; and 1,700,000 in the rest of Europe, Africa, and in America." p. 25. We cannot help thinking that the number is here much underrated.

In the second chapter, entitled— "A particular account of the state of the Jewish Nation at the birth of Jesus Christ," the writer should have gone immediately to the original source, Josephus, whose works are accessible even to English readers, and not have contented himself with such inferior authorities as Mosheim's abridged view of the subject, the Encyclopædia Britannica, the superficial sermon of Robertson, and Percy's Key. The compiler would have done better to have abridged the modern history of the Jews from the account given of them in that period in the Universal History.

The third chapter, containing "An interesting narrative of the sufferings and revolutions which they have met with in England," completely answers to its title, and is very interesting. The compiler, in this part of his very unequal performance, rises exceedingly above himself. Yet, even here, there occur some vulgarisms of expression, which we had flattered ourselves the dawn of the nineteenth century had banished from the productions of every writer who makes the least pretensions to the character of a scholar. The "bread of Christianity," although sanctioned by the use of some good authors, is a low phrase and scarcely

English. There is another expression at the beginning of the chapter which we could likewise censure. And what are we to think of the elliptical meanness of phraseology in the following sentence:—"Henry II. in the twenty-fourth year of his reign, granted a burial place to the Jews on the outside of every city where they dwelt: *proof they were numerous and respected.*" p. 38. When we are told, with somewhat of a sectarian leaning, that James II. lost the affections of the *bigotted* people by his disposition to tolerate both catholics and dissenters, (p. 45,) we could not help recollecting the disinterested example of that dissenting senator, who, when he perceived the intention of this prince, we are not sure whether it was not his predecessor, in the offer of toleration to the dissenters, endeavoured to influence the house to oppose it. We have something more sectarian, and less liberal, in the reflection upon the manner of celebrating the Lord's Supper in the Church of England, which is called "its own peculiar and exceptionable mode of commemoration." p. 46.— This is a mere *gratis dictum*, and of no use whatever. We do not mean to detract from the general value of this chapter by these observations; but we could have wished that the occasion for them had not been offered.

We cannot dismiss this dreary detail, generally speaking, of the iniquitous severities exercised by Christians upon the apostate race of Abraham, the just yet mysterious appointment of Heaven, which, however, by no means excuses the perpetrators, without presenting a very different picture from a period of history which is loaded by interested calumny, as well as by just censure. Mr. Milner writes:—"Peter, Bishop of Terraco in Spain, had consented to a species of persecution of the Jews in his diocese, by permitting them to be molested in their festivities, and to be more than once driven from the place in which

they celebrated them. Let those who have been led by fashionable historians to annex the idea of persecution to that of the priesthood, take notice, that Gregory (the First) Bishop of Rome, wrote to Peter, to condemn the practice, and to give his decisive opinion, that the Jews should not be in the least molested; that they ought to be won over to the faith by THE SWEETNESS of gospel-preaching, and by the denunciation of divine judgments against infidelity; and that these were Christian arts and methods, while those of a different nature tended only to harden and disgust the human mind."—[Hist. of the Church of Christ, vol. iii. p. 49. Another instance of the same description occurs in the next page.

The remainder of this sketch contains some useful information respecting the present state of the Jews in France and Germany, the opinions which have prevailed among them in modern times, and the sentiments of some divines concerning their future conversion and restoration.

We come now to the sermons, which are introduced by an address "to the rulers of the synagogue, the rabbies, and Jewish people, in England and throughout the world," expressive of the disinterested and philanthropic intentions of the authors. When we entered upon this portion of the volume, we had formed our anticipations of the manner in which the subject would be treated. We expected to find the principal argument in favour of Christianity founded on the principles and admissions of Judaism. We considered it as the most probable method to produce conviction in such of the Jewish nation as had the candour and seriousness to pay any attention to an effort evidently intended for their benefit, to assume nothing but the records of the Old Testament as the ground of the argument, and the general historical facts only of Christianity; which latter must be admitted by the Jews, if they would not give a mortal blow to the credit of their cotemporary countrymen,

who have left upon record not even an attempt to destroy the general veracity of the evangelical history. This source of argument, which appears of the most appropriate and conclusive kind, would not easily have been exhausted; and if the preachers had previously agreed upon a plan which should have rendered their sermons, in some degree at least, successive and connected portions of an entire system, we think they might have made them equally interesting in the delivery, equally susceptible of pathetic illustration and application to the congregation present; and in the publication, the discourses would have appeared with manifest advantage. The execution of this plan would have been facilitated by many useful publications on the subject, by almost every view of the evidences of Christianity, which generally contain a refutation of Judaism, and particularly by the celebrated *Amica Collatio* of Limborch, or Leslie's Short and Easy Method with the Jews; unless the productions of so high a Churchman should be included in the *Index Expurgatoria* of the opposite body. These expectations, however, have not been completely answered.

These sermons are six in number. The first and fifth are by Dr. Haweis, the second by Mr. Love, the third by Mr. Nicol, the fourth by Mr. Greatheed, the sixth by the late Dr. Hunter. None of them, with perhaps some exception respecting the last, has gone upon Jewish foundations, or argued the matter upon common or conceded principles. They have assumed, not merely the general outline of Christianity, independently of its doctrine, but, to all appearance, the whole system, its most peculiar doctrines, and every thing concerning it. The Jews, therefore, might as well believe Christianity at once upon the mere proposition of it, as be convinced of its truth upon principles which necessarily include its truth.—The text of the fourth sermon,

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Jer. xxxi. 31—34. gave us some hopes; although they were rather abated by the title, "Decisive Certainty on the Differences of Sentiment between Christians and Jews represented to be attainable and indispensable:" an important object doubtless, and treated in a superior manner. From the striking words of the prophet, however, which contain an explicit and deliberate prophecy of the abolition of the old covenant, and the introduction of a new one, which should supersede it, the argument upon the main article of the dispute might have been urged, not only with its own invincible evidence, but with evidence to the persons whose conviction is principally proposed. This, however, is not the character of the argument in the sermon under consideration.

If these sermons, generally speaking, have failed to meet our expectations in the main respect, there is another likewise in which they have offended our ideas of propriety.—Whatever were the matter, we should have expected that the *manner* would be conciliating,—conciliating throughout. We have, however, met with frequent reflections, which must have been very offensive to the Jewish hearers, and that without any necessity, since fidelity might have been preserved, and the effect undoubtedly much better secured without them.

We would notice further, that the style of these sermons appears to us too declamatory. If they had proposed the simple truth in the most direct and intelligible manner, (for we have reason to believe that a Jewish education is not the most favourable to intellectual acuteness,) we have little doubt of their being much better calculated to effect the object in view.

Having discharged our duty, as censors, we proceed to point out those qualities or circumstances in the discourses before us, which call for commendation. It is no slender praise, that the doctrine which they

contain is, as we believe, strictly evangelical. There is likewise in them an evident sincerity, and anxiety for the spiritual good of the people peculiarly addressed. Indeed, there is one circumstance, which the preachers seem principally to have laboured, and which is of unspeakable importance. They aim to bring their Jewish hearers to a *practical application* of their own scriptures; pointing out their spirituality, and awful sanctions. This is doubtless very judicious; for unless the sons of Israel, like their forefathers, when the gospel was first publicly announced to them, are *pricked in their hearts*, and stirred up to ask with anxiety *what they must do?* it is in vain to demonstrate to them that Christianity affords and offers the only means of salvation. And indeed little would be gained by prevailing upon them to give a speculative assent to the truth of Christianity, if they were only converted from being formal Jews to being formal Christians.

The last sermon of this collection, by the late Dr. Hunter, we do not hesitate to pronounce superior to all the rest. And although the Doctor has, with much ingenuousness, acknowledged his obligations to Dr. Whitby for much of the matter contained in it, it will be acknowledged, by any one who will examine the source, that much merit is due to the preacher for the compact and elegant form which he has given to what he has derived, and for the many original observations which he has incorporated into the discourse. The following extract is important:

"If the above statement be well founded, it will follow, that the attempts which have been, of late, made for the conversion of the Jews, both by preaching and writing, are premature. The Christian world, even the British part of it, is far, very far from a state of preparation to meet the promised, the expected era. We see, indeed, enough of that 'blindness which is happened to Israel,' but what 'fulness of the Gentiles is come in,' to promise the approaching re-

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removal of the 'blindness?' Laudable efforts have been made, it is admitted, may Heaven crown them with success! to diffuse the light of the gospel over heathen lands. But even these are still in a state of infancy, and the issue is altogether uncertain. At the best, time, much time is requisite to produce even the first fruits of the wicked—for harvest; for we presume not to expect a miraculous interposition. It is respectable, however, even to fail in an honourable enterprize; but if this cause be of God it will prosper, and nothing in reason, in scripture, in providence, discourages the attempt. I cannot say so much for that which has the illumination of the Jews for its object. All scripture seems, to me, to remove that desirable event to a very great distance; and I know of no providential appearances which support the expectation of a speedy change in the minds of that people. The experiment, as far as it has been made, though with no slender ability, has totally failed. Upon inquiry it will be found that no serious impression whatever has been made upon the heart of a single Jew since the commencement of these well-meant labours. But they have not been therefore fruitless and unprofitable. Though the eyes of no Jew have been opened, many Christian spirits have been edified, their hearts melted and purified, their acquaintance with divine truth extended. And may not this be a partial progress, the commencement, at least, of that auspicious 'fulness' which, like a mighty current, gathering richness and strength as it flows, shall at length meet the swelling tide of Jewish restoration, and in one united stream 'make glad the city of God; the holy place of the tabernacles of the Most High?' pp. 183—185.

This, it must be confessed, is not a very encouraging view of the subject. Mr. Faber, however, puts it in a more favourable light. His interpretation gives us the year 1866 for the beginning of the restoration of the Jews, their conversion having preceded that event and prepared for it. If our memory does not deceive us, this able writer supposes, that the conversion of this nation will even precede the fulness of the Gentiles, and be one principal cause of it, instead of the contrary, which is the supposition of Dr. Hunter. Events, likewise, posterior to the delivery of the sermon under consi-

deration, have contributed, in various ways, to relieve the gloominess of the prospect with respect to this desirable event.

Milner's Ecclesiastical History Reviewed, and the Origin of Calvinism considered. A Discourse preached at the Visitation of the Archdeacon of Northampton, on Thursday, May 30, 1805. By the Rev. T. WILKINSON, M. A. Rector of Great Houghton. Burnham, Northampton; Rivingtons, London. 1805. pp. ix. and 24. 8vo.

BEFORE we proceed to offer any remarks on this pamphlet, and on some collateral subjects, we are bound to enter our protest against the author's intrusion into an office, which exclusively belongs to the compilers of periodical criticism. We have the mortification to assure the world, (for the secret must come out!) that the fraternity of reviewers is already so numerous and indefatigable, as more than supplies the public demand: the markets are absolutely glutted with their wares; and we are convinced, that if insulated individuals are permitted, with impunity, to invade the chartered privileges of our company, it will be found necessary, in the long-projected revisal of the poor laws, to make distinct provision for such distressed critics, as the encroachments of strangers will inevitably throw out of employ.

But we must, on another account, expostulate with the intruder before us. If he found it necessary to become a reviewer, why did he not tender his services to one of the regular journals? If we may judge by the silence of those among our critical compeers, whose principles are coincident with the creed of Mr. Wilkinson, nothing could have been so acceptable a present as a confutation of the noxious historian*.

* We regret the occasion of mentioning, in this place, the disingenuous reference to Milner in that useful compilation, The

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We anticipate the surprise which ninety-nine in every hundred of our readers will express, on reading the title* of Mr. Wilkinson's performance. Little did we expect to witness, among the grotesque novelties of the times, the transformation of a pulpit into the post of a reviewer; and this, in the very face of an Archdeacon, and an assembly of his clergy!

The fate of Milner's History of the Church of Christ, is, as we conceive, unprecedented. It will be recollected, that some time after the publication of the first three volumes, a clergyman, whose doctrinal system was professedly similar to that of the historian, was yet so utterly dissatisfied and offended with the opinions expressed by Mr. Milner on the subjects of establishments, toleration, and some other topics, as to compile a counter digest of ecclesiastical matters,—such as might correct, and even *supersede*, the labours of Milner. The merits of Dr. Haweis's performance we shall not stop to examine. It appeared before the commencement of our

Scholar Armed, &c. vol. ii. p. 317. This work was published in 1795, by a "Society for the Reformation of Principles," of which the late Mr. Jones, of Nayland, was the founder; who selected for the use of his associates the tracts contained in the above cited collection. In this society was projected The British Critic; though Mr. Jones "never wrote a single sentence in it." See the B. C. for Aug. 1805, p. 137.—But why did the society shrink from an examination of Milner in their journal, and attempt to wound him by a side blow?

* Suppose that one of those who (in the phrase of the day) "exclusively arrogate to themselves the name of evangelical ministers," were to publish a discourse with the following sketch of his design on the title: *Kipling's Pamphlet against Calvinism Reviewed; and the Origin of Arminianism. A Sermon preached at the Visitation of (if the reader please) the Archdeacon of Sarum. By the Rev. A—B—, Rector of C—D, &c. &c. &c.* What a clamour would arise about "insulted dignitaries," &c. &c.—"Whatsoever ye would that men should do to you, do ye even so to them."

undertaking, and we do not know, that its influence is so extensive or injurious as to render an analysis of its character expedient. It deserves to be known, that this work received the virtual approbation of the British Critic; who, in his number for July 1800, while he warns his readers, that the subject of his critique is "manifestly written under a strong bias towards that which in modern, but certainly vulgar and indefinite language, has been called Methodism," acknowledges Dr. Haweis's "reputation as a writer," extracts the "lively sketch" of Whitfield, and dismisses the whole three volumes without any censure whatever, except what may be implied in the remark above transcribed. By what means the conductors of the British Critic were surprised into a half confederacy with the writer who opposed Milner on the score of the latter's defence of establishments, is a mystery which it would not be easy to unravel, did we not know that the formation of an unnatural alliance is seldom difficult, when the temporary reconciliation of two enemies is found necessary in order to attempt the ruin of a third. The conduct pursued by the Critical Review with respect to this work, the reader may find stated at large in our volume for 1802, p. 253. See also p. 368, 9.

We have now to relate, that in May 1805, a clergyman in the same diocese with Dr. Haweis, that of Peterborough, attacked the History of the Church of Christ, in the pulpit, at a visitation, before the visitor and his clergy. This extraordinary circumstance is rendered more extraordinary by the consideration, that the theological opinions of Dr. Haweis and Mr. Wilkinson are diametrically opposite. The first is what is called a decided calvinist; the other as decided an anti-calvinist. Notwithstanding, however, this entire discordance of religious sentiment, these two divines combine their forces, and assail the same object. The main ostensible cause of Dr.

Haweis's hostility is to be found in his repugnance to Milner's views of discipline; while Mr. Wilkinson points his artillery against the historian's doctrine.

In the judgment of the Christian Observer, he alone is a consistent member or minister of the Church of England, who seeks not to dissever what she hath united; but regards with filial reverence both her faith and her polity. Such a man was the lamented author of the History of the Church of Christ; and the treatment which his writings have received would convince us, if all other sources of conviction failed, that clerical consistency will ever offend all but its practical friends. The consistent minister of the establishment is a mark for two parties, who will level at him from adverse positions; and the only method of disarming the enemy is, in the one case, to merge the episcopalian in the sectarist; in the other, to forget the preacher and *liver* of the gospel, in the worldly ecclesiastic.—We dare not undertake to vindicate the character of any partaker of our fallen nature from the cradle to the grave. To do this, were to renounce a fundamental doctrine of our creed. Still, to us the name of Milner is associated with all that will be found great in THAT day; and to that name we refer, with an interest unknown to remembrances merely secular, the inspired aphorism—*The memory of the just is blessed!*

The inaccuracy of the *title* prefixed to Mr. Wilkinson's pamphlet well consists with its novelty. In the first place, Milner's work is not called an Ecclesiastical History, by the author, who selected the name it really bears, to distinguish his performance from such antecedent annals of the Church as principally record its secular or external relations. Secondly, Mr. Wilkinson's title, by every rule of interpretation, promises a review of the *whole* of Milner's work, whereas the reviewer (for *that* is the preacher's proper

appellation,) professes to confine his criticism to the time intervening between the Apostles and Augustin," (preface, p. i.) a period which reaches from the 140th page of Milner's first volume, (*second* edition, which we shall quote throughout,) to the 323d page of volume the second; so that Mr. Wilkinson leaves at least half of the history untouched. His account of the other half is compressed into twenty-four octavo pages, each containing twenty-eight lines, and printed in a large character. Every body has heard of Iliads in nutshells: and we might as reasonably expect to read a statistical account of Great Britain, by spelling a column in the road book, as to understand the merits of Milner's History, or even the moiety of it to which the critic restricts his observations, by studying this sermon, particularly as Mr. Wilkinson has combined, with his review of Milner, considerations on the origin of Calvinism, a subject which, those who are acquainted with it will admit, is of itself too copious for the limits of an ordinary discourse.

At page 3, we find the following developement of Mr. Wilkinson's plan. "One of his," (Calvin's,) "modern disciples has..... undertaken to shew, by an Ecclesiastical History, on a plan indeed new, that these opinions," (those of Augustin and Calvin,) "obtained in the earliest ages. (*See Milner's Eccles. Hist. vol. i. and ii.*) And since this attempt has been fostered by fraternal care, (the Dean of Carlisle,) on the one hand, and on the other, boasts of academic support, (*See preface to vol. ii.*) whilst another of their writers assumes it as an established fact, (*Overton's True Churchman, p. 322.*) it certainly may not be amiss to enquire whether they do faithfully represent, on this point, the opinions of the four first centuries." Such then, according to the reviewer, was the design of Milner in writing the History of the Church of Christ. Let us now hear the historian himself. "It is certain,"

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says he, "that from our Saviour's time to the present, there have ever been persons whose dispositions and lives have been formed by the rules of the New Testament; men who have been REAL, not merely NOMINAL, Christians; who believed the doctrines of the Gospel, loved them because of their divine excellency, and suffered gladly the Loss OF ALL THINGS, THAT THEY MIGHT WIN CHRIST, AND BE FOUND IN HIM. It is the history of these men which I propose to write." (Introduction to the first volume, p. ix.) Should it be admitted that Mr. Milner has given it as his opinion, that similar sentiments to those of Augustin and Calvin prevailed in the first ages of the Church; still the question will recur: Did he, in writing his history, execute his own professed design, or that ascribed to him by Mr. Wilkinson? We think the former; but the question is a question of fact, and can be fully resolved only by going through the history.

Mr. Wilkinson, in treating of the opinions current in the first four centuries, begins with Clemens Romanus, whom "our historian," says the reviewer, "claims as his own from his using the words election and elected." (p. 4.) Milner's words are these; "the doctrine of election runs remarkably through the epistle, *in connection with holiness*, as the Scripture always states it*." (Vol. i. p. 148.) Milner and Mr. Wilkinson both agree, that the terms *elect* and *election* occur in Clemens's Epistle; but the point in dispute is, what do these terms signify. Now here is the very hinge of the whole calvinistic controversy! Mr. Wilkinson settles it in less than two pages; so that his pamphlet is not merely a review of Milner, but the finishing stroke to a contest which began in the primitive ages! To illustrate, however, the subordinate importance attached, by the histo-

rian, to what is termed the Augustinian, or Calvinistic system, it is only necessary to remind the reader that in the very same page in which Milner speaks, as above quoted, of Clemens's belief in the doctrine of election, he says, "the *distinguishing* doctrine of Christianity, without which indeed the Gospel is a mere name, and incapable of consoling sinners, is, doubtless, justification by the grace of Christ through faith alone." Again: at page 227, the historian declares that Justin the martyr "in *fundamentals* was unquestionably sound," though, in page 229, he asserts, that this same Justin "speaks of a self-determining power in man," and "never explicitly owns the doctrine of election." Yet the object of Milner's History is to prove the Calvinism of the first centuries! It is undeniable, that the doctrine regarded by Milner as inseparable from the essence of the Gospel, even THE "distinguishing doctrine," is that of justification by faith †; and he argues, that this faith is the vital principle of holiness. With regard to the doctrine of election, whatever election may mean, it is uniformly represented, in the history of the Church of Christ as being "*in connection with holiness*." And this view of it, it must be admitted, accords with the Scriptures, and with our Church, which declares that those whom God hath "chosen in Christ out of mankind.....be called according to God's purpose by his spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity." (Art. XVII.) We conceive that the characters de-

* This view of the subject ought at least to acquit Mr. Milner's system of a tendency to licentiousness.

† See this asserted in our vol. for 1804, p. 34. Milner's History is reviewed at large in the Christ. Obs. for October, November, and December, 1803, and January 1804.

scribed in this article, are those who *suffer gladly the loss of all things, that they may win Christ, and be found in him*; and it is the history of such persons that Mr. Milner has, in our judgment, written.

From the fourth to the twenty-second page of this sermon, Mr. Wilkinson professes to pursue his inquiry, but in so desultory a manner that we have no time to follow him. We will only say this, that every reader of the History of the Church of Christ may peruse that work, with Mr. Wilkinson's sermon at his side, without running the smallest hazard of having his opinion of Mr. Milner affected by it.

At p. 22, it is said, "Although Calvinists would reject the conclusions leading to that end," (antinomianism) "yet they rise so promptly, so self-evidently, from such tenets, that the human mind cannot but make them. In characters formed by a liberal education, no dangerous effects may be visible; but the effect on the multitude we must regard, the impression on men busied among the common temptations of the world, the deductions made by the common sense of mankind, and these will inevitably be such as are most favourable to the corruption of human nature. To this then, as much as any, may we ascribe the prevalent licentiousness of these times."

Now in order to make good the reasoning contained in this passage, (which the reader will perceive to be only the iteration many thousand times repeated of common-place objection, Mr. Wilkinson ought to have shewn, that the inhabitants of Scotland or New England, at the time that calvinistic opinions of the most rigid kind notoriously prevailed among them, were, in consequence of that circumstance, either antinomian in principle, or licentious in practice. We do not remember to have seen this affirmed, by any author who has treated of the subject, notwithstanding the extent to which misrepresentation has been carried, by some who have written upon it. Or if Mr. Wilkinson may

reasonably be supposed to be uninformed, respecting countries so remote from the sphere of his observation, he ought at least to have proved the antinomian and licentious tendency of the writings of Milner, and of other regular ministers of the Church who are known to be Calvinists; or he ought to have shewn, that the members of the Church of England, who profess calvinistic tenets, are more lax in principle and more profligate in conduct than their brethren. This he has not even attempted to do. But in the want of any such proof he has referred largely to the writings of Dr. Crisp, a parliamentary divine, who died in the year 1642, who was vehemently opposed by the Calvinists of his own day as an antinomian, (see Neal's History of the Puritans) and is no less obnoxious on the same account to the Calvinists of the present day. Mr. Wilkinson ought to have known this: he would not then have produced Dr. Crisp as fixing the standard of calvinistic opinions. But a knowledge of facts is only a subordinate requisite in modern polemics.

We unfeignedly wish, that Mr. Wilkinson had entered into a detail of the causes, which, leagued with Calvinism, have overwhelmed the bulk of our population in depravity. We could assist him in the melancholy inquiry; and we know some characters of no mean name or station in this kingdom, who would say, that if a parish minister can pass by all the noxious writers of the day, in order to single out and hold up to public reprehension the memory of a pious and exemplary brother clergyman; and can also overlook, in his eagerness to drag the monster Calvinism before the bar of the public, all the fruitful sources of licentiousness which must strike the view of the most superficial observer; he may with some reason deplore the state of the times.

If a visitation be any thing more than an ecclesiastical roll-call, it is properly a subordinate convocation

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of the clergy, assembled for the purpose of ascertaining the spiritual state of their district. And it is principally designed, according to modern usage, to present to the visitor, and to his accredited coadjutor, an opportunity of affording such instruction, encouragement, and correction, as the existing state of the clerical body, then appearing, requires to be administered. Assuming this description to be correct, and having no concern, in this place, with the *charge* delivered on this occasion, we venture to offer some observations on the post assigned to the *preacher*, whose instructions precede those of his diocesan, or archdeacon; and who derives, from his transient commission, a correspondent degree of authority, as the ally of his superior. Now, if the responsibility belonging to an action be measured, not by the time occupied in its performance, but by the magnitude of its object, we scarcely hesitate to affirm, that the hour or half hour which passes away, while a clergyman is addressing his brethren in a professed *concio ad clerum*, will outweigh, in its importance, periods of far greater duration, even should these be faithfully devoted to the discharge of his divine function.—Considering, therefore, the vows which the establishment imposes upon her priesthood, vows the most inviolable, whereby they promise to act as “servants of the most high God who shew unto men the way of salvation;” and who expose their own souls to the utmost peril, when they forget, or deride, the terms of their engagement; we should conclude, that when a clergyman is summoned by his superior to prepare a sermon, to be addressed to his brethren at the approaching visitation, his mind must be affected with a distinct impression of the dignity of his office, by which he is called upon to teach the teachers. He could not, we should imagine, easily overlook the purpose for which he is appointed to so honourable a situation; nor refrain from antici-

pating the final examination of his fidelity, when he shall appear before the tribunal of HIM, whose commission he ventured to receive.—This indeed may be called extravagance; but we are accustomed to attach high importance to every branch of the sacred office; and with occasions that call it into peculiar exercise, connect a correspondent responsibility. We should therefore deem it irreverent, and even almost impious, to regard the assemblies of a protestant clergy with indifference; and to attend them as mere *pro formâ* ceremonies, which occur once in the year, and furnish a clergyman with the convenient opportunity of dining with his clerical acquaintance! When our ecclesiastical institutions are thus debased; when, as Hooker says, “The observation of Church Laws, the correction of faults in the service of God, and manners of men—are enquired of formally, and but for custom sake, fees and pensions being the only thing which is sought, and little else done by visitations, we are not to marvel if the baseness of the end doth make the action itself loathsome.” “But,” observes the same writer, in a subsequent paragraph, “the souls of men are not loved; that which Christ shed his blood for is not esteemed precious. This is the very root, the fountain of all negligence in church government.” (Eccles. Pol. B. vii. 24. 3.)

Now in what light could Mr. Wilkinson view a visitation, when, upon being nominated as preacher, he suffered himself to prepare, for his brethren's instruction, a discourse, in which there is nothing which the minister of a parish can turn to practical account? Could he find no subject directly relating to the sacred office? Is it possible to read St. Paul's address to the elders at Miletus, (Acts xx.) and the same apostle's charges to Timothy and Titus, or the ordination offices of our own Church,—is it possible for the eye to wander over these fruitful regions, yet find the orb of vision

"presented with an universal blank?" There is only one supposable case that could, in any degree, have justified Mr. Wilkinson's review of Milner on such an occasion; and it is this: if the clergy he addressed, or any considerable number of them, had, in consequence of a familiar acquaintance with the History of the Church of Christ, plunged into the "prevalent licentiousness of these times;" had they, encouraged by the same work, "lived in the unrestrained pursuit of riches or pleasure," (p. 23.) *then*, the rector of Great Houghton might have execrated the principles of Milner, as every thing but what they are.

In concluding our remarks on the author's attempt to depreciate the History of the Church of Christ, we would remind the serious and attentive reader, that in every period from the dawn of the reformation in the reign of Edward the Third, as in the ages which preceded that æra, the practical Christian has uniformly been designated by some arbitrary and invidious appellation. In the fourteenth and fifteenth centuries, this character was denominated a Wickliffite, or a Lollard; in the sixteenth, a Lutheran, a Zuinglian, or a Huguenot; in the seventeenth, he was a Precisian, or a Puritan; in the eighteenth, a Methodist; in the nineteenth, a Calvinist. As, however, the religion of the Son of God has, in all ages, been defiled by the impure touch of hypocrisy, each of the above appellations has also been affixed to individuals who found it their interest to shelter their crimes, by adopting, or professing to adopt, principles, and to mimic habits of conduct, which, at the same time, they scorned and detested with all the hatred of dissimulation. And since insincerity cannot long conceal itself, it happens, from time to time, that the detection of religious hypocrisy gives a handle to the world, to reproach the genuine Christian with the wickedness of the mere professor, and to infer, that the principles of the former are

of a mischievous tendency, because it is found, that they may be held, and even defended, by fraudulent and perfidious men, whenever such characters are able to advance any secular interest by connecting it with religion. And thus it is, that our Saviour's saying is perpetually verified: "*It is impossible but that offences will come.*" The records of Christian history, the observation of what is passing at this hour so exactly correspondent to what occurred in the infancy of the Church, the opinions of the faithful transmitted from the remotest ages, supported too as these are by the most eminent servants of God in the present day,—these things convince us, that the practical Christian has no ground to expect an exemption from the slights and the contumely of mankind. The external reception of the Gospel in the world has, indeed, so far imparted its blessed influences to the minds of men, as to have meliorated the opinions of its practical adversaries. The infidel's notions of humanity, and virtue, and happiness, are frequently stolen from the revelation he disowns. The nominal believer, speculatively admiring the charities of a mild religion, shudders at the idea of the bloody amphitheatre, the weary agonies of the stake and the cross, and all the ghastly apparatus of martyrdom. His enmity to vital religion assumes hence a more amiable exterior. But is that enmity therefore extinct? Very far from it. Indeed, our knowledge of living characters, no less than of human nature in general, convinces us that it is very possible to hide, beneath a Christian profession, a disposition, which, if the salutary restraint of human laws were removed, would ripen into a spirit of sanguinary persecution, and after some faint struggles with early prejudices, "make havoc of the Church," replace the rack and the wheel, and rekindle the fires of Smithfield. We therefore conjure those who continue to oppose characters stigmatised by names of scorn

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and reproach, to take heed that their opposition be not improperly directed. We entreat them to admit the possibility of this; and to remember, that neither the profession of the Gospel, nor the assumption of the sacred character, will necessarily secure a man's allegiance to his master in heaven, nor preserve him from being included in our Saviour's denunciation, "Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh!"

Jewish Prophecy the sole Criterion to distinguish between genuine and spurious Christian Scripture; or, An humble Attempt to remove the grand and hitherto insurmountable Obstacles to the Conversion of Jews and Deists to the Christian Faith, affectionately submitted to their serious Consideration: a Discourse preached before the Rev. Dr. William Gretton, Archdeacon of Essex, at his Visitation, holden at Danbury, on Tuesday, 8th July, 1806. By FRANCIS STONE, M.A. F.S.A. Rector of Cold Norton, Essex, Author of a Call to the Jews. London. 1806. 8vo. pp.48. price 1s.6d.

THE title of this sermon sufficiently announces the chief argument on which the preacher relies, and which is indeed the only point in the whole discourse bearing in any degree the aspect of novelty. To this point, therefore, our chief attention shall be directed; an attention, however, prompted merely by the consideration that, absurd and futile as the reasoning of the author is, he may possibly find readers, so little conversant with their bibles, or so little exercised in theological inquiries, as to allow it a weight to which it has no title.

After some flourishing, in the usual style of Socinian writers, about the necessity of "renouncing every fanciful hypothesis respecting the nature and person of Christ," in

order to "the removal of the prejudices of Infidels and Jews against it"—(the plain meaning of which is: Infidels and Jews dislike Christianity as it is; therefore strip it of all its peculiarities, let nothing remain which they dislike; model it completely to their taste; and then, forsooth, they will do you the favour to embrace it,) the author proceeds thus to state this extraordinary position:

"Prophecy affords the sole criterion whereby to distinguish between the doctrines of God and the commandments of men; between genuine and spurious Christian Scripture. It serves as a kind of fan to winnow the chaff from the corn, or as a touchstone to separate the pure metal from the base alloy." (p. 3.)

That Mr. Stone should set a high value on this discovery is not to be wondered at; for, having succeeded in persuading himself that the prophetic scriptures furnish no evidence of the divinity or pre-existence of Christ, should the position be admitted that "prophecy affords the sole criterion, whereby to distinguish between the doctrines of God and the commandments of man," his task, he conceives, will be easy. Instead of racking his invention, as other champions of the Socinian cause have done, to explain away the innumerable testimonies borne by the Evangelists and Apostles, to those views of the character and mission of their Master which the Unitarians impugn, he will have no other labour to perform than to show, by a reference to the Prophets, that the testimony of these different witnesses agreeth not together; and, consequently, the Prophets being always right, that the Evangelists and Apostles must be wrong. But in proportion to the value of this mode of proceeding to the cause which he advocates, should have been the author's solicitude to make good each step of the process. Two things, it is obvious, he had to do; first, to establish on clear and certain grounds his favourite prin-

ciple, that prophecy is the *sole* criterion of the truth of other scriptures; and then, by an ample and impartial consideration of the prophecies themselves, to shew what their testimony concerning the person and character of the Messiah really is: thus fairly applying his assumed criterion to the subject, and leaving the conclusion to the discernment and good sense of his readers. So far, however, is the author from manifesting any anxiety to establish the principle on which the whole weight of his cause rests, that he scarcely seems, on this very important point, to think any argument at all necessary; on the contrary, he treats it as if it were a self-evident proposition, which requires only to be announced in order to be recognised and admitted. He has quoted, indeed, our Lord's reproof to his two disciples in walking to the village of Emmaus; his declaration to the eleven apostles and other disciples, that "all things must be fulfilled which were written in the law of Moses," &c. concerning him; and St. Paul's commendation of the Bereans for searching the scriptures of the Old Testament, to see whether the facts he related, respecting the death and resurrection of Christ, accorded with the history of the Messiah as there delineated in prophecy. But how little to the purpose of his argument these quotations are, the use he has himself made of them will best evince:—"We see, my brethren," he adds, "the great stress, and very deservedly, laid by Christ and his Apostles upon this grand external evidence of his divine mission." Very true! but was this the point to be proved? The position which he had laid down is, that prophecy is the sole criterion of the truth of certain *doctrines*; but in these quotations we find it employed only as the test of certain *matters of fact*, viz. that "Christ should suffer, and should rise again from the dead the third day." This distinction is of so much importance, that, had we no other

means of defence, on this ground alone we should not fear to combat the reasoning of our author, and to disarm it of all its force. What, then, let it be asked, was the *object* of the prophecies which preceded the Messiah's appearance? Was it not to make him known when he should appear—to mark him out by a variety of particulars, which should evidently distinguish him from every vain pretender? And could any thing have answered this end but matters of fact, submitted to the senses of mankind, or to be ascertained by due and careful inquiry? Such facts were the place and other circumstances of our Saviour's birth, the specific nature of the miracles which he wrought, his death, resurrection, &c. And now, if this reasoning be correct, where is the ground for Mr. Stone's confident assumption of prophecy as the sole test of *doctrines* relating to the person or work of Christ? Even supposing, as he affirms, that the prophetic scriptures had borne no testimony to the divinity, or pre-existence, or atonement of Christ, would they not still have accomplished their grand end? And might it not have been assumed, with much reason, that the prophecies, having pointed out Jesus of Nazareth as the true Messiah and fully established his divine commission, had left it to him, and to those who should be fully instructed by him, to inform the world more particularly respecting his true character, and the ends and objects of his mission?

That Jesus was a teacher sent from God, and that the prophecies establish his divine commission, Mr. Stone fully admits; yet, even of the doctrines taught by this divinely-commissioned prophet, the preceding prophecies, it seems are to be the test; so that should even our Lord assert any thing which has not been previously taught in the books of the prophets, we are not to receive it. But in this case the mission of Jesus Christ might have been spared, the world, it is plain, having as

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little need of him in his *prophetic* character (the only one the Socinian will allow him) as in any other. So completely does the wretched system which this author would substitute for genuine Christianity, make void the whole work and office of Christ; and thus does his boasted criterion, if fairly applied, annihilate his own scheme, no less than that against which it is pointed! Mr. Stone therefore is reduced to the alternative of either giving up his favourite position as untenable, or retracting his acknowledgment of the divine commission of Jesus. It will not be competent to him to plead, that there is no *disagreement* between what the Prophets declare concerning Jesus, and the testimony which he bears concerning himself. This we readily acknowledge, for never did witnesses better agree together. But it is not because the doctrines taught in other parts of Scripture are supposed to *contradict* the doctrines taught in the Prophets, that we are called upon by Mr. Stone to reject the former. He does not pretend that there exists any such contradiction. It is only of the supposed *silence* of the Prophets on the points of our Saviour's miraculous incarnation, divinity, &c. that he endeavours to avail himself; his object being to persuade his hearers, that any thing affirmed of Christ, (without any exception made in favour of his own testimony of himself) which may not be read in the Prophets, is to be regarded as spurious, and rejected accordingly. For the true purport of his argument is this: the prophecies were intended to deliver a full and complete account of all that men were ever to know and to believe respecting the person of Jesus Christ, and the nature and objects of his mission: to these, therefore, must reference be ever had, as the *sole* test by which all doctrines on these subjects are to be tried, whenever and by whomsoever inculcated: if contained in the prophetic writings, then are they to be be-

lieved; if otherwise, then are they, without scruple, to be rejected.

We trust that we have shewn, to the satisfaction of our readers, that Mr. Stone's principle for ascertaining the genuineness of Scripture, is inadmissible. We will now, however, proceed to consider in what manner he applies it. And here it might have been expected, that *some* reference would have been made to those well-known passages of the prophetic writings which the orthodox suppose to be clearly and decidedly on their side of the question. But Mr. Stone was probably aware, that had he selected his quotations from the Prophets fairly and impartially, all the advantage to be drawn from his new method of disproving the doctrines obnoxious to him would be lost. Whatever may be thought of the prudence of this proceeding, it is impossible to rate very highly the candour and ingenuousness of an author who, professing to give a "faithful account of the Messiah, extracted from Jewish prophecy," garbles a few quotations which speak of him as a *man*, as the *offspring* of David, &c. attempts to pass these for the whole of the evidence on the subject, and then boasts of having proved his point, and left to his adversaries no ground on which to rest their cause! But who denies the true and proper humanity of Christ? Can it be necessary to remind Mr. Stone, that the point in dispute is, not whether Jewish prophecy, and genuine Christian scripture, do not clearly and expressly affirm him to have been *man*; but whether they do not as clearly and expressly describe him to have been also *more* than man? To what purpose, then, does this author quote Isaiah calling him "a *man* of sorrows?" Has not the same prophet likewise called him "the *mighty God*?" To what end does he dwell on quotations that represent the expected Messiah as the *seed* and *offspring* of David, and as a *branch* out of his roots? Does not David himself in spirit (i. e. by the

spirit of inspiration) call him also his *Lord*? And is he not hereby plainly designated to be, what in New Testament prophecy he styles himself, the *root*, as well as the *offspring*, of David? The disingenuousness of the author appears in a more striking light, from the circumstance of his having selected several of his quotations (the whole number of which is small) from those parts of the prophecies where some of the clearest and least disputable attestations to the proper divinity of the Messiah are to be found; so that they must have been immediately in his eye at the time of composing his discourse. Thus, he takes occasion to transcribe the prediction, that "of the increase of his government there shall be no end;" and yet passes unnoticed the extraordinary appellation given him in the very verse preceding, where it is said, "he shall be called"—a Hebraism, as every one knows, equivalent to an assertion, that he is—"the mighty God." And thus, on another occasion, he observes, that "by Jeremiah he is distinguished as a *righteous branch*;" and yet wholly overlooks "the name whereby he shall be called, the Lord (*Jehovah*) our righteousness," though occurring in the very same passage. Surely he could not hope to impose on any one who holds a Bible in his hands, by an appeal to prophecy so unfairly conducted; neither could he think to serve his cause, or raise his own character, by so dishonest a procedure, which can be viewed in no other light than as a giving up of his cause, as not capable of standing the test which he himself proposes. He has appealed to prophecy, but is evidently afraid to encounter its decision. His omissions are concessions; and we, at least, as Reviewers, are bound to thank him for so materially abridging our labours. Instead of having to unravel the sophistries by which a more dexterous combatant might have endeavoured to quibble away the plain import of the passages we

have adduced to shew, that the prophecies do as distinctly assert the divinity as the humanity of our Saviour, we are entitled at once to presume, that these testimonies are irrefragable.

Having adverted to the conduct of the author as it affects his own reputation, we will frankly state our opinion, that from any man who, with the views of religion which this sermon discloses, has repeatedly subscribed the articles of the Church of England, and for "upwards of thirty years" together used her liturgy in conducting the public devotions of a parish, there is no species of unfair and fraudulent dealing which could astonish us. To what a state must that man have brought his conscience, who, through a long succession of years, has deliberately practised, for filthy lucre's sake, what he deems the most gross and palpable idolatry; daily prostrating himself before a man like himself, and giving him the worship due only to the supreme God; invoking him *as God* in his prayers; repeating a creed, in which he is affirmed to be God; joining in a doxology, and pronouncing a benediction, in which *divine perfections* are ascribed to him; and all the while believing him in his heart to be as much a creature, a *mere* creature, as himself or any of his fellow-worshippers! There wanted but one thing more to exhibit the state of this author's moral feelings in a light completely revolting and afflicting to every pious mind, and that was, to come forward and avow his principles in the face of the world and of the Church; to insult his superiors and brethren in the ministry, by making this avowal in a visitation sermon; unblushingly to glory in his own shame; and insolently to exhort them to betray their trust as he has betrayed his, to violate their ordination vows as he has violated his own, to eat the bread of their good, but too indulgent Mother, and at the same time to stab her to the heart, as he has done! Let not Mr. Stone

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boast of his openness and candour.—Hypocrisy here had been some sign of grace. One species of dissimulation covering another would have indicated some sense of shame remaining, some wholesome sensibility of conscience still left, which in time might have awaked him to a due apprehension of his guilt, and issued in compunction and repentance. We are not affected by the cant of candour which, as might be expected, abounds in this performance. Every principle of genuine Christian charity, we are well persuaded, warrants us in speaking out our honest reprobation—a sentiment in which we trust that every clergyman who heard this sermon delivered, or who may have read it, participates. Could it be generally heard or read with indifference by the clergy of this land, we should deem the fact to be one of the most tremendously ominous, of all those signs of the times which alarm our fears for the ultimate fate of this Church and nation, amidst the present convulsions of the civilized world.

It has been made to appear, we trust satisfactorily, first, that had the Prophets been silent on the points here in controversy, such silence could have been easily accounted for, and would therefore have afforded no test by which the testimonies borne to the proper divinity of Christ, &c. in the Scripture of the New Testament, ought to have been set aside as false and spurious; and secondly, that however solid this ground of defence would have been, we are not reduced to the necessity of resorting to it, because, in fact, the Prophets do attest the divinity, and consequently the pre-existence of Jesus Christ, as clearly and positively as he himself and his Apostles have done. We can only regard the attempt, therefore, which has been made to rob us of our ancient faith, (instigated, probably, by the hope of deluding a few ignorant or inattentive readers,) as in reality defeating its own

end, and strengthening the cause it was meant to overthrow. The Old Testament, we have seen, will no more lend its aid to the cause of Socinianism than the New. Let their evidence indeed be only partially heard, and the prophecies might seem to favour it; but so also will the writings of the Apostles themselves. From these Mr. Stone has in fact cited as many passages as from the scriptures of the Prophets, and equally to his purpose:—passages which speak of Jesus as a *man*, and which therefore he honours with the title of “Genuine Christian Scripture;” implying, we presume, that all such passages as hold a different language, are *not* genuine Christian Scripture. The real criterion, it is plain, by which Mr. Stone discriminates genuine from spurious Scripture, is his own reason. What he approves as rational is genuine, what he disapproves is spurious. But to have stated this in so many words, would have exposed at once the weakness of his cause. Yet what he has done amounts to precisely the same thing. Prophecy is set up as the test of the other scriptures; a few quotations are made in which the human nature of Christ is described; these are taken to the Gospels and Epistles, as the faithful touchstone that is to separate between the precious and the vile, the dross and the solid; and every sentiment and expression is then accepted or rejected as it agrees or disagrees with the language of this garbled and partial evidence. Such is the logic which is to reason us out of our religion, our principles, and our hopes!

From the title which the author has thought proper to prefix to this discourse, it would naturally be expected, that the discussion of the single point which has hitherto engaged our attention, was at least the *main* object of the sermon; but, in reality, all that we can find, relating directly or indirectly to the subject whence he borrows his title, scarcely fills six out of the forty-eight

pages of which this extraordinary production consists, and which, in the delivery from the pulpit, with even a rapid enunciation, must have consumed no less time than an hour and a half. We know not which should most excite our wonder, the effrontery of the preacher, or the patience of his hearers, who could listen (if indeed they did listen) for such a length of time, to a composition, the proper title of which should have been "a farrago of Socinian absurdity, indecency, and blasphemy." With his *indecencies* and *blasphemies* we will not pollute our pages. An instance or two more of his *absurdity* shall close our remarks.

At p. 5, Mr. Stone tells us, that "the fact, that 'Jesus was the son of Joseph' rests not merely on the assertion in the text, (John i. 45. 'We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph,') but is confirmed by parallel passages in the gospels." These, he further informs us, are five in number, including the text, and he quotes them all:—"We have found him, &c." "Is not this Jesus the son of Joseph, whose father and mother we know?" "Is not this Joseph's son?" "Is not this the carpenter's son?"—But is it not obviously as absurd to adduce these instances in proof of the fact that Jesus was the son of Joseph, as if a Jew were to argue, that Jesus could not be the Messiah of the Prophets, because he was not born in Bethlehem; and then, in order to prove that fact, were to adduce the testimony of the scribes and pharisees, who are represented in our own scriptures as declaring that he came out of Galilee! The pharisees, Mr. Stone will grant, were mistaken in their opinion of the place of his birth, though that was a fact which might easily have been ascertained, had they been unprejudiced enough to make the necessary inquiries.—Why, then, are we not at liberty to reject the witnesses whom he has brought forward to prove a fact of

another and a very different kind, and of which it was impossible that they should know any thing except by general report, and from external appearances?

But we have as yet seen only four out of the five passages which contain this extraordinary demonstration.

"The fifth passage (he adds) occurs in Luke iii. 23. 'Being (as was supposed) the son of Joseph,' agreeably to the common opinion entertained of him, an opinion founded in truth. But if any of you, my brethren, be disposed to contend, that the parenthesis (as was supposed) implies that Jesus was not the real, but merely reputed, son of Joseph, I answer, that the other passages being exempt from this or a similar parenthesis, make it void, and of none effect." (p. 6.)

That is to say, the evidence of ignorant persons who did, and could, in the nature of things, know nothing of the real truth of the case, is to set aside the evidence of an inspired writer on the subject. Mr. Stone seems to forget, that the miraculous incarnation of our Lord is circumstantially related by this very Evangelist in his first chapter, and therefore it will be little to his purpose to set aside the offensive "parenthesis, as a corruption foisted in," unless he can shew cause why that relation should also be regarded as an interpolation. He appears to have been guilty of a similar oversight in his attempt to prove the two first chapters of St. Matthew to be spurious. Had he succeeded in this attempt, his work would have been but half done, until he had proved the first chapter of St. Luke to be spurious also. And, in truth, this would have been just as easy as the other. The same argument would have done for both: "The things related appear to me, Francis Stone, A.M. F.S.A. to be ridiculous and impossible; ergo, they cannot be true, and the passage must be an interpolation!"

Mr. Stone tells us, that he "suspects the whole of the genealogy" in St. Luke's Gospel, and the reason

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he assigns for this suspicion is as follows:—

“ St. Luke, we know, was the friend and companion of St. Paul; and what St. Paul's opinion was about such genealogies, we learn very clearly from his epistles 1 to Tim. i. 4. and to Titus, iii. 9. This makes it highly improbable, that any of his intimates should attempt to trace out any genealogy at all. Before the Babylonish captivity, the Mosaic law against the alienation of their patrimony made it both necessary and easy to preserve correct genealogies of every Jewish family. But that event must inevitably have occasioned such confusion, and even destruction, among both their public and private records, that, in the times of the Apostles, disputes about their precise genealogies must have been, as St. Paul calls them ‘vain and endless.’” (p. 7.)

To expose the absurdity of all this supposition and confident assertion, it is only necessary to ask one or two plain and obvious questions:— If the prophecies demonstrate the Messiaship, or divine commission of Christ, as Mr. Stone admits, and if a part, and a very essential and indispensable part, of that demonstration, depended on his being of the house and lineage of David, we ask, how this important fact was made to appear, if indeed the Babylonish captivity occasioned all that confusion and even destruction, which Mr. Stone affirms that it did, in the Jewish genealogies? As to St. Paul, of whatever nature the genealogies might be which he censures, we will only ask, Is it not “highly improbable,” that he should characterise a genealogy, which was indispensably necessary to identify the Saviour of the world, as “vain and endless?” We have thus stated an improbability of our own against the improbability of our author; to the common sense of mankind we are satisfied to leave the task of weighing their respective merits.

We shall trouble ourselves and our readers with making only one more quotation from this strange production. The passage is so extraordinary, that we cannot think of

omitting it. It is a question that will very naturally occur to every reflecting mind; If the Socinian hypothesis be true, where is that superintending care which the Almighty is represented in holy Scripture as exercising over the concerns of his Church? Nay, of what use, it might be inquired, was a revelation, which, in so many points, all of the very first moment both to the faith and practice of mankind, could be so easily and generally mistaken, as that the whole Christian world, for eighteen centuries, should be involved, with here and there only an individual exception, in the enormous guilt of idolatry; a crime so provoking to God under the preceding dispensation, and which brought down so many signal and awful judgments upon his ancient people? Mr. Stone seems to have felt the difficulty which we have stated, and before we take our final leave of him and his performance, we will place before our readers the curious solution he has offered on this perplexing point. That it is the best solution Socinianism has to offer we take for granted; and, if so, we beg leave for ourselves to say, that we prefer the old orthodox doctrines of the universal Church, with all their real or apparent difficulties, to a scheme which, in exchange for those difficulties, offers us another, to our minds infinitely more revolting. Our system, say the patrons of this scheme, reflects great dishonour upon the divine perfections; but their own, it now appears to be admitted, lies open to similar objection; and if they have no better mode of obviating that objection than the present champion of their cause has employed, we believe it will be confessed by all *rational* persons, that it still remains against them in its full force. But it is time that the author should be heard for himself.

“ Though we, short sighted mortals, cannot search out the Almighty to perfection, nor fathom the depth of the wisdom and knowledge of God, his judgments being

inscrutable, and 'his ways past finding out,' yet we may, with a becoming humility and diffidence, hazard a conjecture, that it may have pleased our heavenly Father not to prevent the Christian Church of the Gentiles from falling into the different species of Christian deification, which originate in the mystical reveries of the Christian Platonists, with a view to secure them from relapsing into the gross corruptions of *heathen* idolatry." (p. 44.)

It is almost an insult on the good sense of our readers to offer any comment on this passage; yet we cannot forbear asking this zealous defender of the divine perfections, wherein *heathen* idolatry was more gross or corrupt than *Christian* idolatry, if indeed the Saviour we worship were a mere man? Jupiter was a *man*; Jesus, on the author's hypothesis, was also a *man*; and why it should be a grosser species of idolatry to worship one man than another, our intellect cannot readily discover. Granting, however, the worship of the heathen deities to have been a more corrupt form of idolatry than that of which Mr. Stone accuses us, and in which he has, all his lifetime, it seems, participated, (with this difference, indeed, that he has all along *known* and *taken* it to be idolatry, though content to share the crime that he might share its emoluments, while we, if idolaters we are, are, at least, unconscious of our guilt;) granting this, in what light does the author place the wisdom of God, when he supposes him capable of devising no better expedient for abolishing one species of idolatry than that of introducing, or suffering to be introduced, another in its stead!!

We will now close our review of this singular discourse, with expressing our hope that it will not escape the judicial animadversion of the author's venerable diocesan.

Substance of the Debates on a Resolution for abolishing the Slave Trade, which was moved in the House of Commons on the 10th June, 1806, and in the House of Lords on the

14th June, 1806; with an Appendix, containing Notes and Illustrations. London. Phillips, and Fardon, and Hatchard. 1806.—12mo. pp. 216. price 2s.

THE purpose of this publication, as stated in the preface, is, to preserve "a record of the opinions, which, after near twenty years of deliberation and inquiry, were entertained by our greatest statesmen, on one of the most momentous questions which perhaps ever agitated a legislative assembly." This purpose appears, as far as we can judge, to be faithfully executed. The motion which formed the subject of these debates, and which we are happy to add was carried in both houses by large majorities, was to the following effect:—"That conceiving the African Slave Trade to be contrary to the principles of Justice, Humanity, and sound Policy, this house will, with all practicable expedition, take measures to abolish it, in such manner and at such time as shall be thought advisable." In the House of Commons, the speakers in favour of the question were, Mr. Fox, Sir R. Milbank, Mr. Francis, Sir S. Romilly, Mr. Wilberforce, Lord Henry Petty, Mr. Barham, Sir J. Newport, Mr. W. Smith, and Mr. Windham; those opposed to it were General Tarleton, Lord Castlereagh, General Gascoyne, Sir W. Young, Mr. Rose, and Mr. Manning. In the upper house, the motion was supported by Lord Grenville, the Bishop of London, Lord Erskine, the Bishop of St. Asaph, the Earl of Suffolk, Lord Holland, the Earl of Stanhope, the Earl of Grosvenor, Lord Ellenborough, and Earl Spencer; and opposed by the Earl of Westmoreland, Lord Hawkesbury, Lord Viscount Sidmouth, and Earl Fitzwilliam. We mention the names of the speakers, because we think it important that the world should know, how small a portion of disinterested talent is now engaged on the side of this infamous traffic. Of the six persons who undertook to defend it in the House of Commons, two were the members

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for Liverpool, and three more were West-India planters; and the whole number that voted for it, in a house consisting of 129 members, was 15. Of those who pleaded for its continuance in the House of Lords, only two were disposed to question its injustice and inhumanity. Lord *Sidmouth*, with the fullest admission of its enormous wickedness and cruelty, doubted whether more mischief might not arise from its abolition than from its continuance, and therefore voted against the motion; and Lord *Fitzwilliam* took the same side, under an idea that the resolution, if passed, might cause disturbances in our islands. These, we trust, are good symptoms, and we look forward with confident expectation to the result of the bill which Lord *Grenville*, in pursuance of the above resolution, has already introduced into the House of Lords, for the total and speedy extinction of this guilty commerce.

It may seem invidious to particularize any of the speeches delivered on this occasion. That of Lord *Grenville*, however, is peculiarly able. It takes a regular and comprehensive view of the whole subject, and in a speech altogether worthy of a Christian statesman. We were much gratified with the sentiments contained in the following passage of Lord *Ellenborough's* speech:—

“But, my Lords, it is said that when we agree to the abolition of this traffic, we shall have done but little in the cause of

humanity, for that when we leave it off, other nations will continue and increase it. I do not believe they will; but if they do, I shall wish them joy of the blessings they will thereby secure to themselves and to their posterity. I know that America is about to give it up. I believe the states of Europe will give it up. But, supposing they all continue it, what is that to us? Would it not rather redound to our honour? Would not our virtue be the more signal? for then

‘— faithful we among the faithless
Found.’

“My Lords, if there be no other nation in the world that is disposed to abandon this trade, that will not be our fault. We can not *compel* others to abandon it; for the sea is ploughed by others as well as by us, though not to the same extent. We can therefore greatly diminish if we cannot totally do away the evil. We shall thereby set a glorious example to surrounding nations. We shall shew, that while we are standing forward for the rights of *civilized* nations, in which cause we have done much, and are ready to do more, if other nations are but true to themselves; we shall shew to an admiring world, that while we have done what depended on us to prevent the *rain* and convulsions of *Europe*, we have not forgotten the interests of the helpless *Africans*, to whom we extend the principles of general justice and humanity. This will hand down your names with honour to future generations, as the authors of a great and splendid act of justice.” (p. 152.)

The Appendix consists chiefly of well-authenticated facts, illustrative of the African slave trade, and of our system of colonial bondage. A plate, which it contains, represents the mode of stowing the slaves on board of the slave-ships.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

THE first number of the periodical work entitled “The Fathers of the English Church,” has made its appearance. It contains a short sketch of the life of Tindal*;

* Had we known of this, we should not have thought it necessary to insert the account of Tindal in the present number.

an entire tract of that reformer, entitled *A Pathway to the Holy Scripture*; with some extracts from his prologues. This work promises to be highly useful. It must be particularly acceptable to all who respect the religious opinions of our reformers.

In the Press:—*The Life of Lord KAIMS*; by Lord WOODHOUSLEE:—*The Moral Aphorisms of Sir PHILIP SYDNEY*; edited by Miss PORTER:—*An Account of Dr.*

GALL's *New Theory of Physiognomy*; founded on the Anatomy and Physiology of the Brain, and the Form of the Skull:—*Lives of Eminent Statesmen*; by Mr. MACDIARMID:—An 8vo. edition of Capt. WILLIAMSON'S *Wild Sports of India*:—*The Topography of the Lake of Killarney*, with plates, by Mr. WELD.

Dr. J. E. SMITH proposes shortly to publish *An Introduction to Botany*, in 1 vol. 8vo. with a few plates: intended for the use of both sexes, and divested of whatever might be deemed exceptionable.

Mr. HERIOT, postmaster of British America, is preparing a splendid work descriptive of Upper and Lower Canada, with plates.

A new and improved edition of the *Encyclopædia Perthensis* commenced with the year. It will extend to 45 parts, each containing 360 pages, super-royal 8vo. to be published monthly, at 7s. each.

Mr. SOTHEY has in preparation a Poem, in blank verse, on the subject of *Saul*, in VIII Books.

A *Hebrew Bible* is just announced, to be published in numbers, at 1s. each. A literal and interlinear English version will accompany the text. It is intended chiefly for the instruction of the Jewish youth: and a liberal subscription, raised among the more opulent of that nation resident in England, supports the undertaking.

Mr. CUMBERLAND and Sir JAMES B. BURGESS will shortly publish the First Book of a Poem, which they have written in conjunction, entitled *The Exodiad*. The subject is the departure of Israel from Egypt.

A Collection of such English Poems as have obtained Prizes in the University of Oxford, has been made, and will speedily appear.

Dr. MALBY has undertaken to superintend a new edition of MORELL'S *The-saurus Græcæ Poeseos*.

The Society of Antiquaries will shortly publish, in continuation of their Series of English Cathedrals, the *Views of Gloucester Cathedral*.

A Volume of Sermons, by the late Mr. GUNN, is preparing for the press.

Dr. SCOTT, the Orientalist, is preparing a new edition, revised and translated from the complete Arabic MS. copy brought over by Mr. Montague, of the *Arabian Nights Entertainments*; with Notes, illustrative of the customs and manners of the country. Additional Tales, which have never been translated, are, it is said, equally excellent with those already known. The translations which have appeared in

this country, have been derived from the miserable French version of M. Galland; who, it is well known, trusted to an illiterate verbal translator, being himself ignorant of Arabic.

The first volume of WILSON'S *Geographical and Physical Account of Mountains*, to be completed in 3 vols. 4to. will be delivered with the plate, in a short time. This plate is engraved by MÉRIGOT of Paris, from a drawing by Mr. RIDDELL. All the principal mountains of the globe are represented in their proportions of actual height above the level of the sea, with every possible attention to accuracy of form; with the varying boundary of perpetual congelation, which determines the height to which vegetation reaches in every parallel of latitude. In the intervals between the mountains, are introduced the heights of all the different cities, inhabited places, and sources of rivers. The plate contains upwards of 750 objects, so grouped as to form an interesting picture. It is more than twice the size of any plate ever engraved on one piece of copper, or printed on one sheet of paper; being four feet eight inches by three feet, exclusive of margins; and has consequently required both the presses and paper to be made on purpose, at a great expence. The price will be Ten Guineas plain, and Thirty coloured.

A Periodical Publication has just appeared, entitled *The Director*: the exclusive object of which will be the promotion of Science, Literature, and the Fine Arts, in this country. It is proposed to offer information and discussion on these subjects; and, as connected with them, to supply a regular account of the Lectures at the Royal Institution; and of the Proceedings, not only of that and the London and British Institutions; but, as far as may be obtained, of the Royal Society, Royal Academy, the British Museum, and the Societies of Antiquaries and Arts. It is intended to set apart the profits as a Fund for promoting Science, Literature, and the Fine Arts in this country. The publication will be extended to at least 24 Numbers; and will appear every Wednesday.

A patent has been recently obtained for an interesting discovery, called *Polyautography*, or the Art of taking impressions from drawings made on a stone, without engraving. The drawings may be made with a pen and a particular kind of ink, and with chalk prepared for the purpose, with the same facility and freedom as on paper. By a simple chemical process, the drawing is made capable of producing a greater

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number of impressions than any copper-plate: and these impressions must, of course, be fac-similes of the original drawing.

Mr. WEST has recovered his place as President of the Royal Academy.

Mr. DOUGLAS GUEST will give a *Course of Lectures*, at the Royal Institution, on *the State of the Fine Arts in Spain*, and on some other parts of the Continent, to commence in the beginning of February.

The "British Institution for Promoting the Fine Arts in the United Kingdom," has already made considerable progress. The first year has closed, by the most liberal encouragement of the Artists, who had exhibited their works in the Gallery; the Managers having made purchases of their

pieces to the amount of £5450. Eighty-seven Artists, principally Students of the Royal Academy, presented themselves, during the summer months, for admission as Students in the British Gallery, where the works of ancient masters and deceased artists were exhibited for their improvement. Of these students, thirty have been in a course of regular attendance, from the dates of their respective admissions.—Twenty-three original Pictures were sent to the Gallery, by different gentlemen, for the use of the students; and from these pictures, seventy-one copies were made by the different artists.

** For the remainder of the Literary Intelligence see the Appendix to the former Volume.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Catechisms for Children, adapted to their different Ages and Capacities, and designed to lead them gradually to the knowledge of Scripture Doctrine and Christian Duty; compiled by Anthony Kidd. 4d. or 3s. 6d. per doz.

A Defence of the established Protestant Faith, a Sermon preached in the Parish Church of St. Mary, Newington Butts, October 19, 1806, by Robert Dickinson, Curate and Lecturer. 2s.

A Serious Address to the Parochial Clergy of the Church of England on the increasing Influence of the People called Methodists, by a Layman. 1s.

A Sermon preached before the University of Cambridge, June 1806, being Commencement Sunday, by Edward Maltby, D.D. 2s.

A Discourse delivered to the United Congregations of Protestant Dissenters in Exeter, November 2, 1806, by Lant Carpenter. 1s.

The Fathers of the English Church; or, Selections from the Writings of the Reformers and Early Divines. Number I. 1s.

Select Sermons, by Alexander Cleeve, A. B. for the Benefit of the Widow and Female Children of the Author, 8vo. 10s. 6d.

Bibliotheca Sacra; or, General Dictionary of the Bible, explaining every Word, Term, History, &c. &c. occurring in the Sacred Oracles, 2 vols. 8vo. with Maps, &c. 22s.

An introductory Key to the Bible, on

a Plan never before attempted. Number I. 6d.

MISCELLANIES.

The Dangers of our Country. By the Author of War in Disguise.

The Antiquarian Cabinet, displayed in a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain. Number I. 2s. 6d.

The Beauties of Antiquity; or, Remnants of Feudal Splendour and Monastic Times. By J. Hassell. Numbers I. and II. 2s. To be completed in thirty numbers.

The Life of General Washington, compiled from his own Papers bequeathed to his Nephew. By John Marshall, Chief Justice of the United States. With numerous Maps, vol. 5, which completes the work. 4to. 11. 11s. 6d. and 8vo. 10s. 6d. boards.

The Biographical, Historical, and Chronological Dictionary, containing 13,000 Articles, and 4000 more than any other Dictionary; a new edition corrected and revised to the Year 1806, by John Watkins, LL. D. 16s.

The History of the Life, Battles, and Campaigns of Buonaparte, from his Birth, down to the present Time, with twelve Portraits, by W. L. Van Ess. To be completed in 3 vols. vol. 1. 6s. 6d.

Hollingshead's Chronicles of Scotland, 4to. with plates. 30s. bds.

First Impressions; or, Sketches from Art and Nature, animate and inanimate. By J. P. Malcolm, F.S.A. 8vo. 18s. on large paper. 27s.

Canine Gratitude, by Jos. Taylor. 3s.

Classic Tales, Serious and Lively, carefully selected from English Authors of original Genius, and newly translated from the Classics of other Languages. Part I. 2s. 6d.

The British Indian Monitor. By John Bothwick Gilchrist, Esq. LL.D. vol. 1. 20s.

The Physics; or Physical Auscultation of Aristotle, translated from the Greek, with copious Notes. By Thomas Taylor.

A Genuine and Correct Report of the Speeches of the late Right Hon. Wm. Pitt in the House of Commons, from his Entrance in Parliament in 1781, to the close of the Session in 1803, 4 vols. 8vo. 2l. 2s.

The Whole of the Correspondence and official Notes relating to the late Negotiation with France, as they appeared in the *Moniteur* of November 26. 3s.

The Poll for Members to serve in Parliament for the University of Oxford, 1806. 1s. 6d.

The Picture of London for 1807, being a full and accurate Guide to the British Metropolis, with Maps, Views, &c. 5s.

The 4th volume of the Monthly Publication of new and contemporary Voyages and Travels; containing Durand's Voyage

to Senegal, Depons' Voyage to the Caraccas, and original Tour in Wales in 1805, and Kotzebue's Italy, with plates. 15s.

The Ambulator: or, Guide within Twenty-five Miles of the Metropolis. A new and much improved Edition, illustrated with 16 beautiful Views. 10s.

A Tour through some of the Islands of Orkney and Shetland. By Patrick Neill, A.M. 8vo. 5s.

An Essay on Wool, containing an Examination of the present Growth of Wool, in every District throughout the Kingdom, and the Means pointed out for its Improvement. By John Luccock, Woolstapler. 5s. 6d.

Remarks on the Husbandry and Commerce of Bengal. By H. I. Colebrook, Esq. 8vo. 5s. 6d. bds.

Communications to the Board of Agriculture, vol. 5, part 1. 12s. bds.

Practical Agriculture; or, a Complete System of Modern Husbandry, with the best Methods of Planting, and the improved Management of Live Stock; illustrated by one hundred Engravings, by W. Dickson, M.D. A new and much-improved Edition, in 2 large vols. 4to. 4l. 4s. bds.

RELIGIOUS INTELLIGENCE.

INDIA.

WE mentioned in a former number that two of the *London Missionary Society's* Missionaries (Cran and Desgrunges) had stationed themselves at Vizagapatam.—Here they are employed in acquiring a knowledge of the Telinga language, which is necessary to their intercourse with the natives, and which they now begin to speak freely. They have also begun to teach some children of colour reading, and the principles of the Christian religion; the number of these is increasing; and they hope to obtain a subscription (1000 rupees were already subscribed) for the maintenance of a permanent institution for instruction.

SOUTH AFRICA.

THE British Government at the Cape of Good Hope have permitted Dr. *Vanderkemp* and Mr. *Read* to return to their Hottentot congregation at Bethelsdorp, in Algoa bay, which they had been obliged, by the jealousy of the Dutch Government, to

abandon. The congregation, however, had been kept together, and, it is said, had even prospered during their absence. The Landrost has voluntarily permitted the Missionaries and their people to cultivate an excellent piece of ground belonging to Government in that neighbourhood.

NORTH AMERICA.

THE General Assembly of the Presbyterian Church, at their annual meeting in May last, made a report of the state of religion in the various parts of their ecclesiastical jurisdiction.

The report is as follows:—

“The Assembly have received an impression of the most pleasing kind from the intelligence that there is, in almost every quarter, a general, and in some parts of our church, an increased attention to the public worship of God: that there exists a spirit of inquiry in regard to religious truth, and a more general conviction that the power of godliness is necessary to stamp value on its form.

"Associations for prayer and reading the holy Scriptures, have, it appears, been the means frequently blessed by God, to preserve the very existence of religion, in places destitute of the preaching of the gospel, and the full administration of its ordinances. Such associations have happily prepared the people for the labours of the pious missionary, who thus came upon ground, as it were, already broken up, and profitably scattered the good seed of the word.

"The Assembly have also heard with great satisfaction, that the catechising of children and others, has, in certain parts of our church, been practised with more than ordinary care, and with that desirable success, which may ever be expected to follow a suitable regard to this most important duty.

"With heartfelt pleasure the Assembly bear testimony to the charitable exertions made by some of their churches, for the relief of the poor, and for the maintenance of the holy ministry. They rejoice to find that the ordinances of the gospel are, *in general*, attended with punctuality and earnestness. They regret, however, that in *some particulars*, they are compelled to use the language of reprehension. It is with pain they observe it to be the practice of too many, in some of their churches, to attend divine service only on *one* part of the day, to the neglect or contempt of the remaining part. Against *this practice*, so injurious to the spiritual interests of their people; so entirely inconsistent with the Christian character and privileges, they think it no more than their duty *solemnly to protest*. And they do most affectionately beseech all who are conscious of delinquency in this respect, no longer to withhold from God any portion of that time, which he hath specially consecrated to his own service.

"We live at a time when it becomes a duty peculiarly incumbent, to 'contend earnestly for the faith once delivered to the saints.' It will, however, be remembered, that the sacred cause of truth can never be promoted by angry controversy, or railing accusation. It is therefore recommended to the churches, to vindicate the truth, not only by sound and temperate discussion, but also and especially, by the manifestation of its sanctifying and transforming power over the life and conversation; and by evincing, that, 'the like mind is in us which was in Christ Jesus our Lord.'

"It should ever be recollected, that error in doctrine hath a native tendency to pro-

duce immorality in practice; and therefore, that we should not be carried about by every wind of doctrine. Let us prove all things, and hold fast that which is good. This caution, it is hoped, will be received with attention and solemnity, inasmuch as the church has been of late invaded by errors which strike at the very foundation of our faith and hope, such as the denial of the Godhead and atonement of the blessed Redeemer, and the subjection of holy Scripture to the most extravagant impulses of the heart of man. These and other errors of a dangerous nature, have been industriously, and, alas! that the Assembly should be constrained to add, in some portions of our country, too successfully disseminated.

"It is believed that in the revivals of late years, many have been added to the church of such as shall be saved:—Many, who, steadfast in the Christian life, seek to adorn the doctrine of God their Saviour in all things. For this, let the Giver of every good, and every perfect gift, be praised. These happy subjects of divine grace are exhorted to 'hold fast that which they have received, that no man take their crown;' to 'be faithful unto death, that they may obtain a crown of life.'

"But as it has often occurred, in former periods of the church, so there is reason to believe, it has happened with respect to these effusions of the Spirit's gracious influences. Transformed into an angel of light, the enemy of souls has endeavoured to mar the glorious display of divine operations, by inciting to the most absurd and extravagant outrages upon Christian sobriety and decorum.

"The Assembly beseech all their people to bear in mind, that if they allow themselves to abandon the unerring guidance of God's written word, they will inevitably become the prey of ignorance, superstition, and fanaticism. "Bodily exercise profiteth little." The mind sown with the seed of the word; the soul renewed by the Holy Spirit; these profit; these entitle a man to the character of being truly religious: and whatsoever has not a tendency to cherish and promote true religion, is inconstant as the wind, and light as the chaff it scatters.

"The Assembly are happy to add, that their observations on the prosperity of the church, and the favourable position of religious affairs generally, were not meant to be confined to the presbyteries under their care: they comprehend also the state of things within the bounds of the General

Association of Connecticut, and among the Congregational churches in the state of Vermont, where the interests of Christ's kingdom appear to prosper.

"On the whole, they commend their beloved people to the grace of God, praying the great Head of the church to vouchsafe to them yet farther days of refreshing from his presence. Exalted Redeemer, 'pour water on the thirsty; floods of water upon the dry ground; thy Spirit on our seed, and thy blessing on our offspring; that they may grow up as grass, and as willows by the water courses.' Amen."

It is stated by the General Assembly to be an obvious and a melancholy fact, that the number of candidates for the ministry in the Presbyterian Church, is greatly disproportionate to the demand for their services; and that the rapid increase of vacant congregations, taken in connexion with the small number of young men who are studying with a view to the ministry, presents a most gloomy prospect of what is likely to be the state of the church in a few years, if prompt and effectual measures be not taken to supply the deficiency. A strong recommendation has been addressed on this subject to every presbytery within the Assembly's jurisdiction, inciting them to use their utmost endeavours to remedy this great and growing evil, and pressing it on the parents of pious youth to educate them for the church, and on the youth themselves to devote their talents to the ministry. *Panoplist.*

It deserves the serious deliberation of Christians in America, whether the state of things of which they complain, be not the direct and natural result of that part of their politico-ecclesiastical economy which has omitted to provide a fixed and suitable income for the ministers of the gospel. We are informed indeed that many of the reflecting people in America refer it immediately to this cause, and that they lament exceedingly the innovating spirit which guided the decision of the United States on this point. At present, if the richer part of the community are, as is too often the case in America, indifferent, or perhaps hostile to religion, the poor are likely to be destitute of any stated means of religious instruction. Something is done, we admit, to remedy this want, by the zeal of particular individuals; but the remedy must obviously be very inadequate, while only a small part of the population of a country are animated by this zeal. We mean to extend our remarks on this subject in a future number. In the mean time, we

cannot but congratulate ourselves, that in Great Britain a fixed provision is made for the maintenance of a Christian ministry; for although the funds destined to its support may be often misapplied, yet we are persuaded that, under the divine blessing, we are chiefly indebted to this institution for the superior influence which religion possesses over the minds of men in Great Britain, when compared with any other country in the world. Even the Methodists would probably never have had their Whitfield or their Wesley, had not a hope of ecclesiastical preferment first directed the attention of these men to ministerial studies and pursuits. Nor, probably, would these academies, which have been instituted for the formation of dissenting ministers, have either increased so rapidly, or taken so high a tone in the work of education, were it not for those national endowments which render the clerical office respectable in the eyes of the community.

Missionaries have been employed by several Presbyteries, during the last year, in the back settlements, and also among the *Indians*; by the Presbytery of Carolina among the *Natchez*; and by that of Pittsburgh among the *Wyandot Indians*, at and near *Sandusky*; and it is said with a prospect of benefit. At *Sandusky* a school is to be established under the superintendence of the missionary; and a religious black man and his wife are to be employed, together with the schoolmaster, in teaching useful arts; for which purpose live stock, implements of husbandry, &c. are to be transported thither in the spring. *Panoplist.*

GREAT BRITAIN.

THE following Address of the Archbishops, Bishops, and Clergy, of the Province of Canterbury, in convocation assembled, was presented to his Majesty, by his Grace the Archbishop of Canterbury:—

Most Gracious Sovereign,

We, your Majesty's dutiful subjects, the Archbishop, Bishops, and Clergy, of the Province of Canterbury, in convocation assembled, beg leave to approach your Majesty's person with sentiments of attachment, loyalty, and veneration.

It is not, Sire, without singular satisfaction, that we avail ourselves of the opportunity that the present occasion holds out to us, to proffer to your Majesty, in our provincial characters, and with all humility, our thankfulness for the solicitude your Majesty hath uniformly expressed for the welfare and security of the Church, as by law established; and more especially, Sire,

to acknowledge, in the plainest terms, our gratitude for the effectual protection, that during the whole of your Majesty's reign, (which we pray God to continue and to prosper) your Majesty hath as uniformly afforded it.

"With this impression upon our minds, it is a small thing to assure your Majesty, that every exertion of which we are capable, shall be directed to promote the great and important ends your Majesty hath in view; to cultivate a devout and unaffected regard to our holy religion; to oppose every dangerous error, and to teach every needful truth; to maintain among your people that preference to the pure and simple worship of the reformed Church, which has hitherto so eminently distinguished them; to recommend, in all matters of conscience, mutual forbearance and forgiveness; to watch with prudent vigilance, and, so far as we are able, to put down, or to mitigate with tempered zeal, those religious excesses and wild extravagances, to which the mildness of our laws, and the lenity of their execution, may occasionally give rise. In the diligent discharge of these duties, without which we have nothing to hope, and every thing to fear, we shall look with confidence to a continuance of your Majesty's favour and support.

"We bless God for the numberless ad-

vantages we derive from your Majesty's Government and example. We devoutly implore him to grant such success to your arms as may secure to us a safe and an honourable peace; to vouchsafe to your Majesty a long and a prosperous reign over a people striving to deserve it; to shed down upon you every happiness in this world, and to crown you with eternal joy hereafter."

To which Address his Majesty was pleased to return the following most gracious Answer.

"My Lords, and the rest of the Clergy,

"I thank you for this dutiful and loyal Address. The expressions of your attachment to my Person and Government are highly acceptable to me. You may rely on the continuance of my favour and protection to the Church of England as by law established, and on my unshaken determination to give every encouragement and support to your exertions in maintaining among my people that pure and simple worship, and that mutual forbearance and forgiveness which so peculiarly belong to the true spirit and character of the Reformed Church, and which are so eminently calculated to promote the great and important objects of our holy religion."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

We have not to record in this month's number of our work, any very material occurrences of a recent date on the continent. The French armies have advanced in great force into Poland, and, by the last accounts, had begun to intrench themselves to the eastward of Warsaw (of which they had taken possession,) at the confluence of the Bug and the Narew. The combined armies of Russia and Prussia had retired before the advancing force, without risking as far as we can learn, even a partial engagement, laying waste the country in their retreat. In consequence of this conduct, the allies have been receiving daily accessions of strength; while the French have been drawn to an immense distance from their resources. It is said, that about the 20th of December, the hostile armies were not above a day's march from each other, and that their respective movements seemed to indicate that a general battle was at hand. On the various reports which have found their way to England from a scene so re-

mote, we are disposed to place little reliance. If, however, it be true, that the Russian troops which are collected in front of the French, amount to 250,000 men, and that more are advancing; that the Prussians under the King have gradually increased to 70,000; that the allies in their retreat have so wasted the country, as to reduce the French to great difficulties for the means of subsistence, and to oblige them to bring up their provisions from a great distance in their rear; that the Poles have shewn little disposition to obey Bonaparte's call to insurrection; and above all, that the dysentery and other complaints, the consequences of a winter's campaign, are making great ravages among the French soldiers: if all this be true, and the fact that the French are not advancing, but employed in fortifying their camp, gives it a semblance of probability, unquestionably there is still a hope that the deliverance of Europe may be achieved. None of these facts, however, come to us with sufficient authority to justify our reasoning upon their truth.

Whoever takes the trouble of consulting the map of Europe, will perceive that some of the Austrian Provinces are now placed considerably in the rear of Bonaparte's army. It is impossible to regard this circumstance, without a hope that Austria will not be so blind to her own interests, so insensible to the ruin which must otherwise overwhelm her, as not to avail herself of the advantageous position which she occupies, in order to rise from her present state of degradation, and to vindicate the liberty and independence, not of Austria only, but of the whole continent. But it is idle to speculate on an event, which, at the present moment, we have little ground to expect.

Jerome Bonaparte, who commands the Bavarian corps in Silesia has taken Glogau; but it appears that Breslaw, which he has invested, makes an obstinate resistance.

The Emperor of Russia has issued a proclamation, earnestly calling on his subjects for their utmost exertions at the present crisis, in order to repel the aggressions of France.

A proclamation has likewise been issued by the King of Prussia, announcing his being under the necessity of refusing to accede to the armistice agreed to by his minister, on account not only of the extent of the sacrifices required by Bonaparte, but of the endeavours, which, even after the armistice had been signed by the negotiators, he had used to excite insurrection in South Prussia, as well as of other subsequent acts of aggression. No hope remaining of peace, the King is now occupied in preparing the means of resistance. Stettin, Custrin, and Magdeburg, notwithstanding their being largely supplied and garrisoned, had been unjustifiably surrendered; the remaining fortresses, however, have been put in the best state of defence, and confided to faithful men. His armies have joined the Russians, and new armies are raising. He calls upon his people to act with firmness and intrepidity, in a contest for all that is honourable to the nation and sacred among mankind.

In another proclamation he points out the particular officers who had, by their treachery or pusillanimity, contributed to the adverse turn which his cause had taken, and pronounces on them different degrees of punishment proportioned to their desert; which, however, they will probably not afford him the opportunity of inflicting. He likewise promulgates some new regulations for the purpose of preventing similar evils in future.

Bonaparte's arrangements with Saxony

are completed. The Elector is to assume the title of King, and to accede to the confederation of the Rhine. He is not to allow a passage to any foreign troops, not appertaining to the confederation. The Roman Catholics and the Protestants are to enjoy equal rights. Some exchanges of territory are provisionally fixed on between Prussia and Saxony. The contingent of Saxony is fixed at 20,000 men. By this arrangement, Bonaparte imposes a considerable check both on Prussia and Austria, and strengthens the Rhenic confederation on that side on which it was most exposed.

Bonaparte has decreed that the Duke of Mecklenburg Schwerin, on pretence of his having last year granted to some Russian troops a passage through his territory, and having afforded them support and subsistence, shall be considered as an enemy of France; and that the fate of his dominions will depend on the conduct which Russia shall observe towards the Turkish provinces of Wallachia and Moldavia. Into those provinces it appears that a Russian force of considerable size has already entered, but whether with the full consent of the Ottoman Court, with a view to their preservation from French attack, and to the suppression of the insurrections which have prevailed there; or with a purpose unfriendly to that power, is uncertain.

The French Senate have loudly applauded their Emperor's conduct, in ordering the blockade of England; and the new King of Holland has issued a decree, in which he adopts in their full extent the hostile regulations of his master, with respect to the exclusion of English commerce of every kind from the Continent. The decree is said to be rigidly enforced.

The Danes are under considerable apprehensions for their safety, and are busied in preparations of defence. There can be little doubt, should Bonaparte succeed in vanquishing the allied armies in Poland, that he will lose no time in endeavouring to bend Denmark to his purposes of hostility to the trade of this country.

Venice is said to have been bombarded by some of our vessels, which keep it also in a state of close blockade. A body of Russians from Corfu is also said to have landed in Dalmatia, and to have invested the force of General Lauriston, shut up in Ragusa, so closely, that all communication was cut off, and his surrender was expected.

A large sum of money, not less, it is believed, than half a million sterling, has been sent from this country to Russia, to assist in carrying on the war.

BUENOS AYRES.

Various reports of the recapture of this place by the Spaniards have reached England; but they do not obtain full credit with the public. The probability seems to be that the reports are true.

ST. DOMINGO.

In October last a very important revolution took place in the government of this island. The tyranny and atrocities of Dessalines had rendered him so odious both to his soldiers and to the people, that his removal became an object of general desire, and a combination was formed among the principal officers of the army for that purpose. Dessalines, it is said, had given orders for fresh massacres in the southern parts of the island, and was himself proceeding to Port au Prince to superintend their execution, when the revolt took place. This event was entirely concealed from him until he had reached the advanced posts of the troops stationed at Port au Prince. It was only when they proceeded to arrest him that he perceived the danger which threatened him. He attempted to escape; but in the attempt received a blow which put an end to his existence. Only two more lives were lost on the occasion, and a few persons were wounded. This occurrence, which appears to have caused universal joy in St. Domingo, promises to have a very auspicious effect on the liberties and happiness of the negro republic. Christophe, who was the second in command, has succeeded to the government. He is known to be a man of great bravery and military skill, and of a very humane and benevolent disposition; and his mind is said to be much enlightened on subjects of general policy. He has shewn great good sense by the regulations which he has adopted since his succeeding to the government. He has relinquished the foolish title of Emperor, contenting himself with that of General in Chief; and he has adopted various beneficial regulations on the subject of foreign commerce, as well as with respect to the internal affairs of the island. The following extracts from a Proclamation, addressed by him to neutral nations, will give some idea of the line of conduct which he means to pursue.

"Our whole attention is now turned to the cultivation of valuable produce. Our industry has procured us a most abundant recompence for our exertions. The riches of our soil offer a pleasing prospect to your speculations. Our warehouses, filled with all the productions of the Antilles, only wait the arrival of your fleets, to make an

CHRIST. OBSERV. No. 61.

exchange of the manufactures of which we stand in need, for those which you require. If a system, unfavourable to the progress of commerce, has hitherto interposed to prevent its success among us, that disastrous influence will shortly cease. So far is our government, in its present state, from opposing the freedom of commerce in our ports, that it offers facilities to you which cannot be granted by any other government. It is of no consequence under what colours you may appear: the protection of your property, the security of your persons, and a rigid maintenance of the laws in every thing that relates to you, are guaranteed to you on the faith of government. Duties, arranged in proportion to the difficulties that you may experience in gaining our ports, and equitably collected; great dispatch in expediting your vessels; with men of integrity in the direction of the public offices: Such are the changes on which you may have a perfect reliance. The government has already directed the suppression of exclusive consignments; of the tax on the price of articles; of the privileges granted for the sale of coffee, as well as the obligation to take cargoes of sugar, &c. Every one will be at liberty to sell and to buy on the conditions that he shall judge most for his advantage. Those regulations, produced by ignorance, will no longer offer impediments to your speculations: your confidence will no longer be forced in favour of individuals, who were equally strangers to you, and to the welfare of their country*. Your friends, your own particular factors, shall have the possession of your property; and the government engages to grant them all the protection which they can desire. The sanguinary horrors which have too notoriously marked the commencement of a cruel reign, will no more renew the sad spectacle of scenes that are past. Come with perfect confidence to traffic in our ports: come and exchange the fruits of your industry for our riches; and be persuaded, that you will never have cause to repent of a reliance on us.

"At the same time, while the government is exerting all its efforts to procure you the advantages of a brilliant commerce, it requires of your agents the same loyalty and good faith, which it will exercise towards you. It also expresses its hope, that the base conduct of the priva-

* Dessalines had appointed Patent Commissioners, who alone had the right of selling the cargoes imported into St. Domingo.

teers of Louisiana will not be imitated, and that it will have no cause to regret that its too great confidence has been abused.

"The ports are the Cape, Fort Dauphin, Port-de-Paix, Gonaives, Saint Mark, Port-au-Prince, Aux Cayes, Jeremie, and Jacmel, where you may send your cargoes with the certainty of an advantageous return.

"The well-known exactness with which the government of Hayti acquits its engagements, is a solemn pledge for the execution of the Treaties it may enter into with you. Notwithstanding the misfortunes which preceded our independence, and the disastrous wars which it necessarily produced, the means of government have never failed of keeping pace with its wants. Such is the extent of our resources, that even the vices of the preceding administration did not prevent the liquidation of all its contracts. Judge then what will now be our prospect as well as yours, when a wise economy shall take the place of prodigality, and an equitable collection of the revenues will determine the rights of government as well as those of individuals.

"Given at the Cape, October 24, 1806, in the Third year of the Independence of Hayti.

"The Chief of the Government of Hayti.

"HENRY CHRISTOPHE."

It is probably not known to many of our readers that the account given by Christophe, of the flourishing state of cultivation in St. Domingo is correct, and has been produced, as the friends of humanity will be glad to hear, without the aid of a single cart-whip. The whip indeed is wholly proscribed throughout the Island. In the year 1805 the quantity of coffee alone, which was gathered in St. Domingo, amounted to 55 millions of pounds weight; and the produce of the year 1806, was expected to be much larger. Our own government has at length been convinced of the advantages to be derived from a commercial intercourse with this new people; and they have therefore licensed a trade with them, both from this country, and from the free-ports in the West Indies, which has already become extensive.

Nothing could more effectually and more seasonably disprove the allegations of West Indians, respecting the impossibility of cultivating the plantations by free labour, than what has occurred in St. Domingo. Near half a million of slaves have there emancipated themselves from the yoke; but instead of reverting, as was predicted, to a state of ferocious barbarism, they have

sprung forward, almost at once, to a state of civilization, which in every other case it has required ages to attain. The plantations are cultivated by labourers who receive a fourth of its produce for their labour, another fourth being paid to government, and the remaining half to the proprietor. The moral interests of the people are at the same time consulted. Schools are established throughout the Island, in which all the youth are taught; and religious observances are generally maintained. We hope to be able soon to lay before our readers a fuller account of this extraordinary people. In the mean time it will be gratifying to them to know that the population is, from every account, rapidly increasing.

AMERICA.

On the 2d of December, the President opened the congress by a message of considerable length. The negotiations with Spain, and with Great Britain, he stated were proceeding, but had not been brought to a close. The amicable progress of the latter, rendered it desirable to suspend without delay the non-importation law*. Some measures, with a view to security from foreign aggression, were recommended to Congress; and it was proposed to frame a law which should more effectually prevent and punish unauthorized attempts by individuals against the peace of countries in amity with the United States†, or against that of the states themselves. With the Indians, the states were on the most friendly terms. The finances were stated to be in a flourishing condition, and the appropriation of a part of them to a national institution for education was recommended. One part of the president's message which we shall quote, has afforded us peculiar gratification.

"I congratulate you, fellow citizens, on the approach of the period at which you may interpose your authority constitutionally, to withdraw the citizens of the United States from all farther participation in those violations of human rights, which have been so long continued on the unoffending inhabitants of Africa; and which the morality, the reputation, and the best interests of our country have long been eager to proscribe. Although no law you may

* This has since been done.

† A military expedition had been formed in the western provinces for the purpose of attacking the Spanish settlements, but was prevented by the government.

pass can take prohibitory effect, till the first day of the year 1808; yet the intervening period is not too long to prevent, by timely notice, expeditions which cannot be completed before that day."

This recommendation has already been acted upon in Congress; and a bill for

effecting the total abolition of the American slave-trade had already passed through several stages when the last accounts left America. Another argument against our abolishing this detestable commerce is thus taken away.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

LORD Grenville, with a zeal which must endear him to every friend of humanity and justice, has already brought into the House of Lords, a bill for the total abolition of the African Slave Trade. The bill has been read a first time, and will be read a second time on the 2d of February. A strong opposition is likely to be made to its progress; but we trust without effect; and that we shall at least keep pace with America in the glorious course which she is pursuing.

The thanks of both houses of parliament have been voted to Sir John Stuart, and to the officers and soldiers by whose valour the victory of Maida was obtained.

In the committee of supply 120,000 seamen, including 20,000 marines, were voted for the year 1807, and a sum of £10,920,000 was voted for naval services. The sum voted for the service of ordnance in Great Britain was £2,278,200, and for Ireland £480,000. A sum of £463,700 was also voted to pay deficiencies of this service in former years.

Lord Folkstone has given notice, that it is his intention to prosecute the impeachment against the Marquis Wellesley, provided Mr. Paull is not seated in the house.

A return is ordered to be made to the House of Commons of every church, chapel, or licensed place of worship, with the names of the persons appointed to officiate thereat, who had not resided during the last year, and also of the number of houses appropriated to divine worship, but not regularly licensed.

A debate took place in both houses on the subject of the late negotiations with France. Some objections were urged against the line of conduct pursued by our government in that negotiation, and particularly in their not defining more clearly, in the first instance, the basis on which it should proceed. No division however took place; and an address of thanks and approbation was of course carried.

On the 21st inst. another debate took place in the House of Commons, on the occasion of voting the Army Estimates, in

which the state of our military defence was canvassed. The sum voted for this service was fourteen millions. We think it appeared in the course of the discussion, that though our army may, on the whole, have somewhat increased during the last year, (about 5,000 men,) that our means of internal defence are considerably lessened, in consequence of the number of troops that have been sent to Sicily, and to those tropical possessions, which prove more fatal to them than all the other evils of warfare. Supposing Bonaparte to meet with any signal reverse, this state of defence may not be attended with any immediate ill effects. But even in that case ought not the respite which such a circumstance would afford us, to be employed in perfecting our military system, and putting our country, if it please God, more out of the reach of this sanguinary usurper? But it is wise; nay, it is imperiously incumbent on us, to contemplate and prepare for the alternative of his success; nor ought our apprehensions of that issue, nor the measures to which those apprehensions should lead, to be suspended, even by any temporary defeat which he may receive. The resources of France are enormous. Her armies have, on former occasions, been put to the rout, and captured kingdoms have been rescued from her gripe; but she has, nevertheless, gone on advancing progressively in power and extent of dominion, till she has overshadowed the continent of Europe*.

His Majesty has been pleased to appoint the 25th of February to be observed as a day of General Fasting and Humiliation in England, and the 26th of February in Scotland. It is with no small anxiety that the Christian Observer regards these periodical calls to penitence and prayer;

* On this momentous subject a pamphlet has just made its appearance, written by the able and patriotic author of *War in Disguise*, which we most earnestly recommend to the attentive perusal of every patriot. It is published by Butterworth, and Hatchard.

for unquestionably, if they be not attended to, or if they be carelessly or hypocritically obeyed, they will only increase our guilt. Let the sincere Christian, when, on this occasion, he bends his knee to his God and Saviour, not forget the perils which still threaten his country, and still more the sins which continue to pollute it. Let him remember that the Slave Trade still exists; and to his prayers for the removal of this master-iniquity, as well as of the other evils which provoke the displeasure of the Almighty against us, let him join his earnest and unceasing exertions to that end. There are few individuals, especially in the middle and upper ranks, who do not possess the means of contributing something in this way to the national prosperity. They have it in their power at least to lift up their voice against sinful practices, and to take care that nothing in their conduct shall tend to encourage others in evil. Thus will they at least evince their sincerity, and perhaps also give effect to their prayers.

NAVAL INTELLIGENCE.

Nothing has transpired in the way of naval capture during the present month, except that eight or nine small privateers belonging to the enemy have been taken by our cruizers.

A fleet of Merchantmen from the Leeward Islands has arrived in safety.

An order of council has been issued, which directs, that in consequence of the French decree prohibiting the commerce of all neutral nations with the British dominions, or in articles of British growth or manufacture, and declaring those dominions in a state of blockade, no vessel shall be permitted to trade from one port to another, both which ports shall belong to, or be in possession of France or her allies, or so under her control, that British ships cannot trade thereat; and that all neutral vessels taken so trading, shall be lawful prize.

DOMESTIC INTELLIGENCE.

On the 2d inst. Lord *Howick* informed the Lord Mayor, that a treaty of amity, navigation, and commerce, had been signed the day before, and had been transmitted to America for ratification. Till the ratification takes place the treaty cannot be made public.

We are happy to observe that a sum of 500 guineas has been voted to Captain *Larkins*, by the court of directors of the East India Company, as a testimony of their approbation of his bravery and good conduct in defending the *Warren Hastings*, and 2000 guineas to the officers and crew of his ship.

OBITUARY.

Character of Mr. Fox, continued from the Volume for 1806, p. 798.

WE are now arrived at the important period of the French revolution. They, who, after fifteen years experience, contemplate that extraordinary event, may perhaps imagine that they perceive a series of causes and effects, regularly tending to the very consummation which has been witnessed; and they may possibly think, that it was not very difficult to foretel, even from the first, the disappointment which the friends of liberty experienced. We apprehend, however, that, in the days which introduced the revolution, it was extremely difficult to augur what would be the result;

and that before any one could judge of the complete course of the comet, it was necessary that it should describe a small part at least of its track. We therefore are far from condemning those who hailed the rising liberties of France, in the first season of the conflict. We think at the same time that an æra very soon arrived, when the true character of the French revolution was made manifest; and that after this period, enlightened men of every political party might reasonably be expected to unite, in guarding us against the evils which had begun to overtake the French nation. Since we mean to question the political sagacity as well as the prudence of Mr. Fox, at the æra in

question, it may be necessary to treat somewhat largely of the commencement of the French revolution. The same particularity will not be observed in speaking of its progress.

The ancient government of France was unquestionably despotic, and her later Kings had greatly augmented and improved her military force. They had thus overawed the people by whom the expence of that force was defrayed, and had enabled themselves to carry on the most formidable wars against the other states of Europe, wars, in general, of complete injustice and aggression. The French Court, indeed, had disguised its despotism by the politeness of its manners, the magnificence of its appearance, and its pretensions to literature and science. In respect to religion, it had exercised a stern intolerance, the natural auxiliary to the political despotism which it seemed to have so well established. Louis the Sixteenth, more virtuous and more mild than his predecessors, had individually objected to the war so unjustly undertaken, in order to support America against England. He had, however, thought himself obliged to adopt the policy of his court; and, by the just dispensation of providence, his interference in the American quarrel became one of the means of bringing down the calamities of the revolution upon him and upon his people. The same passion for liberty which the French philosophers had cherished at home, was spread among the army, by means of its communication with the Americans. The French finances were also embarrassed by the war. The Parliament of Paris, following the example of many former Parliaments, refused to register the edicts for the levy of new taxes. Former Kings had, in every such case, enforced the registration, by repairing in person to the Parliament, and holding what was called a bed of justice, but Louis the Sixteenth withdrew the

taxes which he had proposed, and thus yielded in the contest. The territory, comprised under the name of France, having been acquired in different modes, and at successive periods, continued to be held under a variety of tenures, and a diversity in the system of taxation also prevailed. The vexation felt on these grounds was considerable, and the ministers of the King began privately to prepare a plan of reform, of which the object was to conciliate the public mind, by removing these and other grievances, without materially impairing the royal authority. A member of the Parliament of Paris* having obtained information of the ministerial project, by bribing, as is supposed, some clerk in office, the King employed lettres de cachet against the individual who had penetrated into the secret, as well as against other violent members of his Parliaments. The dispute upon this point ran high. The notables had been already summoned, and they had effected many useful reforms. The nation, however, appearing to demand the calling of the States-general, the King consented to throw himself on the opinion of these representatives of his nobles, his clergy, and his people. He trusted that the subsisting disputes would thus be adjusted, and the revenue restored, while the nation confidently expected that the public liberties would now be secured, and all grievances redressed. The Parliament of Paris, on this occasion, told the King, that in calling together the States-general, he had nothing to fear but the prodigal excess of their zeal in providing for the support of the throne.

An Englishman would naturally take part, up to this period, with the Parliaments and the people of France; and perhaps no man, who did not lean to the side of arbitrary power, would fail to indulge a hope, that the controversy would be concluded in some mode which should be favourable to the permanent liberties of

* M. L'Espremeuil.

the French, and to the general tranquillity of Europe.

The King, by the advice of M. Neckar, directed a very considerable change to be made in the numbers of the *tiers état*. It was allowed to consist not, as heretofore, of 300 representatives of the people, but of 600; the nobles and the clergy being each represented by the accustomed number of 300. This enlargement of the comparative number of the *tiers état* led to the most important consequences. The States-general met on the 27th of April, 1789, and the manner of conducting the verification of their powers was the first subject of discussion. A common English politician, who, at the time in question, might read, in the daily prints, of the dispute which so long subsisted on this subject, would perhaps ascribe, in a great degree, to the spirit of litigation, the pertinacity with which the *tiers état* demanded that the powers should be verified in one general assembly of the three bodies; while the nobles and clergy insisted on the verification of them in separate chambers. Even the King and ministry of France seemed insensible of the importance of this question. The *tiers état* prevailed; and the consequence of the victory was the formation of one general assembly, in which the voice of the 600 representatives of the people must evidently be predominant, supposing only the smallest accession from either of the other bodies to be made. Indeed, a considerable defection from each of these bodies had already taken place, especially from that of the clergy. In the assembly of the clergy, 133 voted against sitting in the same chamber, and 114 for it. In that of the nobles, the majority against the union of the chambers was 188 to 47. France, therefore, after the period of this junction or amalgamation of the three orders, renounced the idea of a balanced constitution; for the kingly authority, as will presently be shewn, was too weak to constitute

any material check on the new National Assembly. She disdained to follow the example of England. She aspired after a higher liberty. She assumed that the popular opinion ought to be without control; and that resolutions passed by acclamation, in the fervour of the moment, deserved to have all the authority of laws, provided only they proceeded from persons duly elected by the people.

But it is also necessary to consider the circumstances under which the National Assembly had been called together, and the general character of its members. They had been elected at a moment of peculiar heat and exasperation. A zeal for liberty had suddenly burst forth, but it was a zeal without knowledge; and political adventurers were on the watch to take advantage of the violence and folly of the people. It should also be remembered, that the general character of the French nation is that of levity, rashness, and presumption. Of their want of moral principle, a circumstance which also greatly contributed to the failure of the revolution, we shall speak more particularly hereafter. When the Americans separated themselves from Great Britain, the subject of civil liberty was practically understood among them, in consequence of their antecedent participation of the blessings of the British constitution. America was also provided with a number of public men, well qualified for business, and known to the country, in consequence of their having filled the local legislatures, or having been employed in some departments of the government. To these men she naturally committed herself. However violently they might be opposed to the British cause, they were well instructed in the principles of our mixed constitution, and they formed the natural aristocracy of America. To the influence of these leaders may in some measure be ascribed the maintenance of American liberty; and to them

may be referred that melioration of the American constitution, by a greater assimilation to the British, which took place a few years after the termination of hostilities. On the contrary, the leaders in the National Assembly of France were, most of them, men either of mere theory, or of unprincipled ambition; men as yet untried, and preferred only on account of the violence with which they affirmed every popular doctrine. The character of the mass of the *tiers etat* has been thus described by Mr. Burke. He says, "a great proportion, a majority, I believe, was composed of practitioners in the law: not of distinguished magistrates; not of leading advocates; not of renowned professors in universities; but, for the far greater part, of the inferior, unlearned, mechanical, merely instrumental, members of the profession; provincial advocates, stewards of petty local jurisdictions, country attornies, notaries, the fomentors and conductors of the petty wars of village vexation. Who," says he, "could flatter himself, that these men, suddenly, and as it were by enchantment, snatched from the humblest rank of subordination, would not be intoxicated with their unprepared greatness? Well, but these men were to be restrained by other descriptions. Were they then to be awed by the supereminent authority, and awful dignity, of an handful of country clowns who had seats in that assembly, some of whom are said not to be able to read and write? And by not a greater number of traders, who, though somewhat more instructed, had never known anything beyond their counting-house? No: both these descriptions were more formed to be overborne by the intrigues of lawyers, than to become their counterpoise. To the faculty of the law was joined a pretty considerable proportion of the faculty of medicine. But the sides of sick beds are not the academies for forming statesmen and legislators. Then came the dealers in stocks and funds. To these were

joined other men, from whom as little knowledge was to be expected, and as little regard to the stability of any institution. Such, in general, was the composition of the *tiers etat*, in which were scarcely to be seen the slightest traces of what we call the natural landed interest of the country."

The three estates having been formed into one assembly, the King opened the royal session, by a speech from the throne, in which he submitted to them the plan of a new and much more free constitution. He offered to renounce the power of establishing taxes, and of borrowing money without consent of the representatives of the people; to submit to their inspection every public expence, as well as that of his own family; and to abolish some ancient and odious privileges in respect to taxation. He invited the States to propose some substitute for lettres de cachet, and to take measures which should conduce to the liberty of the press. He likewise expressed his intention of securing to the Commons the same double representation which had been, for the first time, granted in the case of the present States General. He coupled those concessions with the following restrictions, which, though they gave great offence, were also favourable to liberty. He forbid the assembly to form itself into one chamber, except in certain cases. He insisted that the electors should not bind their representatives by commands, though he allowed them to communicate instructions; and he required that no spectators should be present at the deliberation of the states. This speech, which, though very authoritatively delivered, might, unquestionably, have been made the foundation of a rational system of liberty, was received only with a sullen silence. The most unpopular of the proposed restrictions, and yet perhaps the most necessary under present circumstances, was the last; for already the surrounding crowd had begun

to overawe the members of the assembly, by means of the loudest menaces, and the grossest abuse. Mobs also had gathered themselves together in the gardens of the Palais Royal, belonging to the Duke of Orleans, in which the fishwomen of Paris took a conspicuous part. Here orators hired, as there is now reason to think, by the money of the Duke, took the lead in debate, and they adopted the forms used in the National Assembly. Frequent accounts of the proceedings of that assembly were brought from Versailles to these demagogues at Paris; and resolutions containing violent censure of obnoxious persons were passed by the Parisian populace.

The King, at this period, took the sudden resolution of dismissing M. Neckar, and fifty thousand troops began to assemble under Marshal Broglie in the neighbourhood of Paris, a circumstance which led to the sudden formation of a great volunteer army of citizens, with whom the French guards were induced to unite themselves. This powerful force attacked the Bastille, in which however only seven prisoners were found; of whom four were confined for forgery: the other three were lunatics. The Governor, the second in command there, as well as the respectable Intendant of Paris, and another person of consideration, were massacred. On this occasion, a savage custom, which has been the reproach of the people of Constantinople, Fez, and Morocco, that of exhibiting on pikes the heads of the slain, was introduced into the polished city of Paris. The King yielded to the storm. His ministers fled. Neckar was recalled. The troops were ordered to depart. The King, wishing to sooth his people, shewed himself at Paris, where he heard the new cry of *Vive la Nation* every where substituted for that of *Vive le Roy*. He repaired also to the National Assembly, and professed to commit himself to their protection, without reserve. That assembly now pro-

ceeded with a most intemperate haste. In one night sixteen important laws were passed. Feudal services, rights of the chase, the perquisites of parochial priests, and various ancient customs were abolished. Tithes were in a short time afterwards done away, and the clergy were allowed only to look for a diminished and precarious subsistence from the bounty of the new representatives of the nation. "Was it then in order to devour us," exclaimed a country vicar on this occasion, "that you invited us to join you in the name of the God of Peace?" for in that sacred name the profligate Mirabeau had a short time before implored the clergy to coalesce with the *tiers etat*. Many privileges of the nobles were also restrained. The right of the King to exercise his veto in future cases of legislation, a right which this assembly had at an earlier period affirmed, became now the subject of a violent contest, and the dispute was terminated by the mildness of Lewis, who suggested that he should only have the power of suspending the operation of laws, until the judgment of a third assembly should be taken.

The state both of the provinces and of the city of Paris, at this time, forms an important subject of consideration. The most extravagant misconceptions prevailed in the country: many farmers being exempt from tithes, assumed that they were also released from the obligation to pay rent to their landlords; and multitudes of the common people hearing that various privileges of the nobility were abolished, proceeded to plunder their property. The nobles endeavoured to repel force by force. Violent suspicions of the designs of the higher orders were generally inculcated by means of communications from Paris; and there was a degree of promptitude and uniformity in the measures taken to inflame the public mind, which implied a systematic arrangement. The Duke of Orleans, as

there has since been strong reason to believe, devoted a large part of his income, an income of nearly £500,000 per annum, as well as the produce of a considerable loan made for him at this time in Holland, to the object of the Revolution. He hoped to bring about the downfall of his near relation, the King, and his own exaltation to the throne. No circumstance can be more calculated to shew the delusive nature of those hopes which were entertained by uninformed and theoretic men, of the establishment of French liberty, than the part now known to have been taken by this prince of the blood in the transactions of which we are speaking. The Duke was a man of a most flagitious life, and he did but ill conceal his own ambition. He was void of talents, and even of courage. This man, however, acquired some popularity at the present season; for his vast expenditure was considered as munificence by those who profited by it, and his affected violence in the popular cause was construed into the love of liberty. He was a prime mover in the Revolution, and for this purpose he was the patron of the courtizans, the fishwomen, the ruffians, and the murderers of Paris; and he probably would not have scrupled to imbrue his hands in the blood of his sovereign. His chief instrument was the Count de Mirabeau, a man remarkable for the immoralities of his private life, a nobleman, nevertheless, who was now adored by the people for being indifferent to the privileges of his own order, and who by his talents acquired a great ascendancy in the National Assembly. When the Duke had sufficiently served the purpose of Mirabeau, of whom he appears to have been the dupe, he was forcibly sent away from France on a pretended embassy to England. Mirabeau is reported to have contemptuously said of him, "This man always carries a pistol full of mischief in his hand, but he never

has the courage to draw the trigger."

We have represented the King as having more than once yielded to the supposed wishes of his people, and as having even committed himself to the National Assembly, from whom alone he could hope to derive protection. That protection had also been promised to him. A circumstance, however, at this time occurred at Versailles, which brought him into new danger. At a fête given by the officers of a regiment of body guards, near the king's palace, strong expressions of attachment to the royal cause escaped from the lips of many of the military, and in the course of the evening the national cockade was taken from several hats, and the King's white cockade was substituted. Some ladies of the court supplied the white ribbons, and the royal family were present during a part of the festival. The rumour of this event, with many exaggerations, reached Paris, and an immense body of persons of the lowest class, of whom a large proportion were women, marched to Versailles, in order both to complain of the high price of bread, and to revenge the outrage.

M. de la Fayette, who commanded the newly armed citizens of Paris, followed them in great force, with a view of restraining their violence; but he found it necessary to yield in a great measure to the humour of his troops, and indeed also to that of the populace, in order to secure the maintenance of any portion of authority. The women entered the National Assembly, mixed with the members, and overwhelmed them with their noise; and the President having gone to the King in order to urge, at this moment, the unqualified acceptance of certain unwelcome articles of the constitution, some of the women took possession of his chair. In the dead of the following night, the Palace was assailed, La Fayette hav-

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ing retired for a few hours to rest. A massacre of the body guards ensued, and the Duke of Orleans in disguise is supposed to have been near the scene of slaughter. The Queen with difficulty escaped, and the King and the royal family consented, for the sake of appeasing a brutal mob, to proceed in the midst of them to Paris. From this time to the period of his death, he may be considered as having been the prisoner of the Parisians; and the National Assembly having transferred itself to Paris became more than ever dependent on the populace of that city.

The subject of the French Revolution had now attracted a very considerable share of the attention of the people of England; and two societies in particular, the one entitled the Corresponding, the other the Revolution Society, had publicly manifested their high approbation of it. Dr. Price, a dissenting minister, zealous, even in the pulpit, for his own theoretical principles of liberty, observed, in a sermon preached upon this subject, "I have lived to see thirty millions of people, indignant and resolute, spurning at slavery, and demanding liberty, with an irresistible voice; their King led in triumph, and an arbitrary monarch surrendering himself to his subjects. What an eventful period is this! I could almost say, 'Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation!'" Another reverend gentleman of the same class expressed himself thus.—"A King, dragged in submissive triumph by his conquering subjects, is one of those appearances of grandeur which seldom rise in the prospect of human affairs, and which, during the remainder of my life, I shall think of with wonder and gratification." The opinions of some even of our more practical politicians were not very unfavourable to the scenes passing in France; and a difference among the members of the Whig Club began to manifest itself. Mr. Burke was one of the first who con-

demned the French Revolution; and in his earliest work upon it, he describes that dreadful and memorable transaction at Versailles, of which we have briefly spoken. His representation is so striking, that we cannot forbear from enriching our work by a large quotation. After severely censuring the manner in which Dr. Price and others had spoken of the scene in question, he thus proceeds—"History, who keeps a durable record of all our acts, and exercises her awful censure over the proceedings of all sorts of sovereigns," (alluding to the sovereignty exercised by the Parisian mob on this occasion)—"History will record that, on the morning of the 6th October, 1789, the King and Queen of France, after a day of confusion, alarm, dismay, and slaughter, lay down, under the pledged security of public faith, to indulge nature in a few hours of respite, and troubled melancholy repose. From this sleep the Queen was first startled by the voice of the sentinel at her door, who cried out to her to save herself by flight; that this was the last proof of fidelity that he could give; that they were upon him; and that he was dead. Instantly he was cut down. A band of cruel ruffians and assassins, reeking with his blood, rushed into the chamber of the Queen, and pierced, with an hundred strokes of bayonets and poniards, the bed from whence this persecuted woman had but just time to fly, almost naked; and, through ways unknown to the murderers, had escaped to seek refuge at the feet of a King and a husband not secure of his own life for a moment."

"This King, to say no more of him, and this Queen, and their infant children, (who once would have been the pride and hope of a great and generous people) were then forced to abandon the sanctuary of the most splendid palace in the world, which they left swimming in blood, polluted by massacre, and strewn with scattered limbs and mutilated carcasses. Thence they were conducted into the capital of

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their kingdom. Two had been selected from the unprovoked, unresisted, promiscuous slaughter, which was made of the gentlemen of birth and family who composed the King's body guard. These two gentlemen, with all the parade of an execution of justice, were cruelly and publicly dragged to the block, and beheaded in the great court of the Palace. Their heads were stuck upon spears, and led the procession; while the royal captives, who followed in the train, were slowly moved along amidst the horrid yells, and shrilling screams, and frantic dances, and infamous contumelies, and all the unutterable abominations of the furies of hell in the abused shape of women. After they had been made to taste, drop by drop, more than the bitterness of death, in the slow torture of a journey of twelve miles, protracted to six hours, they were, under a guard composed of those very soldiers who had thus conducted them through this famous triumph, lodged in one of the old palaces of Paris now converted into a Bastille for Kings.

"Is this a triumph to be consecrated at altars? to be commemorated with grateful thanksgiving? to be offered to the divine humanity with fervent prayer and enthusiastic ejaculation? to be compared with the entrance into the world of the Prince of Peace?"

"It is now sixteen years" (added Mr. Burke) "since I saw the Queen of France, then the Dauphiness, at Versailles; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in, glittering like the morning star, full of life and splendor and day. Oh what a Revolution! And what a heart must I have to contemplate without emotion that elevation and that fall! I thought ten thousand swords must have

leaped from their scabbards to avenge even a look that threatened her with insult. But the age of chivalry is gone. That of sophisters, economists, and calculators, has succeeded, and the glory of Europe is extinguished for ever*."

We have now brought down our account of the French revolution to the period at which it first became a subject of observation in the British Parliament; and our chief object in entering into so much detail, a detail, as we trust, useful in a moral view as well as interesting, has been to illustrate the character of Mr. Fox, by pointing out his sentiments on this important topic, at the time in question. We are not now trying his opinions at this period by the means of events which were subsequent. We are not questioning his sagacity on the ground either of the later atrocities, or the final failure of the revolution. We are examining whether the existing facts justified the existing opinions. And here let it be remarked, that men like Mr. Fox may justly be required to form a sounder judgment on great and new political occurrences, than inferior persons. They are supplied, by means of their station in life, with ample sources of information. They are also skilled in the science of politics. They are used to consider men, not merely in their individual capacity, as the moralist or the divine contemplates them, but as members of the body politic, and as they act in masses. They are the watchmen of the state, placed on an eminence, from which they have the opportunity of foreseeing mischief. They are bound to give warning of

* Mr. Burke intimates, that the Queen of France was accustomed to carry about with her the means of self destruction, and observes that if she fell she would fall by no ignoble hand. He sometimes introduces a certain degree of heathen virtue into his pictures of excellency, and he often improves his portrait by indulging his imagination at the expense of diminishing the likeness.

its approach. And the duty of these accomplished statesmen seems more especially to be, to guard the simple and ignorant among us, against those false appearances of liberty, which we may be in danger of preferring, in some evil hour, to our own admirably balanced, and therefore free and happy constitution. If, on the contrary, men like Mr. Fox err on these great political occasions, they cause thousands to err with them; and thus augment beyond measure the public danger. If, instead of correcting, by the maturity of their judgment, the inconsiderate violence of the people, and counteracting, by their practical wisdom, the visionary theories of the day, they add strength to the reigning error, they become dangerous in proportion to the respectability of their talents and the height of their general reputation.

A debate on the army estimates, in the year 1790, was the first occasion on which the subject of the French revolution was touched upon in Parliament. Mr. Fox then took occasion to remark, that the conduct of the French soldiers, during the recent commotions at Paris, tended greatly to remove one of the objections which he had always entertained against standing armies. That army, by refusing to obey the dictates of the court, had set a glorious example to all the military of Europe, and had shewn that men, by becoming soldiers, did not cease to be citizens. He was censured for this remark by a member, who observed, that the conduct of the British troops, during the riots in the year 1780, would have formed a much more unexceptionable ground of panegyric.

About a fortnight afterwards, Mr. Fox having applauded the revolution in France, Mr. Burke took occasion to remark on the danger of imitating that country, and said, that, in his opinion, the very worst part of the example which she had set us, was the late assumption of citizenship by the army. He spoke of

his regret at being obliged to differ from his right honourable friend, whom he complimented on the ground of his preeminent talents, as well as his natural moderation, disinterestedness, and benevolence; but added, that he would abandon his best friends, and join his worst enemies, rather than fail to oppose the introduction of French democracy. The French, he affirmed, had made their way, through the destruction of their country, to a bad constitution, when they were absolutely in possession of a good one. They were in possession of it on the day on which the States met in separate orders. Instead of securing the independence of the States, in these separate orders, under the existing monarch, and then proceeding to redress grievances, they had, in the first place, destroyed all the balances of the constitution. They had laid the axe to the root of all property, by confiscating the possessions of the church; and by the promulgation of the rights of man, they had been guilty of a pedantic abuse of the elementary principles of liberty, which would have disgraced boys at school. Our own revolution, he said, was the very converse of theirs. Ours, indeed, was a revolution, not made, but prevented. We took solid securities; we settled doubtful questions; we corrected anomalies in the law; we did not impair the monarchy; we did not invade the church. The nation retained the same ranks, the same privileges, the same rules in respect to property. Great Britain consequently flourished after that event. And even during her revolution she fell into no epilepsy, no trance; she did not dash her brains against the pavement, and expose herself, by her convulsive movements, to the scorn or pity of the world.

The speech of Mr. Burke was heard with applause. Mr. Fox rose immediately after him, and said, that the animadversions of his hon. friend had been mixed with so much

personal kindness, that he felt afraid lest the house should think that he and Mr. Burke were interchanging compliments with each other. He then declared, that if he were to put into one scale all the political information obtained from books, all that he had gained from science, and all that he had acquired by intercourse with the world; and if he were to place in the other the improvement and instruction which he had derived from the conversation of his honourable friend, he should be at a loss to say which side had the preponderance. He proceeded, however, to justify his former observations respecting the military; but denied that he was a friend either to a pure democracy, or to the excesses committed in France. He disliked, he said, all absolute forms of government, either absolute monarchy, absolute aristocracy, or absolute democracy; and approved only of a mixed government, like our own. He observed, that many more innovations than Mr. Burke seemed to acknowledge had occurred on the occasion of our revolution, in 1688. He referred much of the present bloodshed and cruelty in France to the feelings produced by the preceding tyranny; and concluded with expressing his persuasion, that however unsettled might be their present state, it was preferable to their former condition, and would ultimately be for the benefit of their country.

Mr. Pitt expressed his general concurrence in the sentiments of Mr. Burke, and his sense of the obligation conferred by that gentleman on the country.

This speech of Mr. Fox sufficiently indicated the separation which had now taken place between him, and the man who had been both the friend of his youth, and his faithful associate during the whole course of his political warfare. The speech also, though considerably guarded, implied a denial of the general doctrines of Mr. Burke. In another debate,

Mr. Fox adverted to the taking of the Bastile, and justified himself, in respect to the satisfaction which he felt on this event, by a happy quotation of the following passage of Cowper the poet:

“Ye horrid towers, th’ abode of broken hearts,

Ye dungeons and ye cages of despair,
That monarchs have supplied from age to age

With music such as suits their sovereign ears:

The sighs and groans of miserable men!
There’s not an English heart that would not leap

To hear that ye were fall’n at last.”

It seems, however, said Mr. Fox, that the poet was mistaken, and that there are Englishmen whose hearts do not leap to hear that the Bastile is fallen.

In preferring our charge against Mr. Fox, for too much favouring the French revolution, we are very willing to omit this count in the indictment.

In the succeeding session of Parliament, when the King of France had remained for nearly another year a prisoner in Paris, and the nature of the French revolution had still more plainly manifested itself, Mr. Fox employed in its praise much stronger expressions than before. He said, that he, for one, admired it; and he is understood to have termed it, when considered altogether, “the most stupendous and glorious edifice of liberty which had been erected on the foundation of human integrity, in any time or country *.”

Mr. Fox subsequently qualified some of his expressions, by observing that he meant, by approving of the French revolution, to approve of the destruction of the absolute monarchy. It cannot, however, be doubted, that, in the whole of the important period of which we now treat, he gave the sanction of his name to all the general principles of the revolution, though not to the

* See Mr. Burke’s Appeal from the New to the Old Whigs, and Annual Register.

acts of barbarity which accompanied it. He on one occasion expressed in the House, his full agreement in every political sentiment contained in that sermon of Dr. Price, which we have already noticed, remarking only, that the pulpit was not the place from which politics ought to be taught; and that whatsoever Dr. Price had said would have much better become his own speech than the Doctor's sermon.

Mr. Fox moreover gave the credit of his support to that doctrine respecting the rights of man, which was promulgated in France, and was now echoed in Great Britain. "The rights of man," said he, "how much soever ridiculed as visionary, are those original rights which no prescription can supersede, no accident remove, and are, in fact, the basis of every rational constitution, and even of the constitution of Great Britain." Possibly Mr. Fox might not intend, by such expressions as these, to sanction every part of that declaration of the rights of a man and a citizen, which was finally presented by the French Assembly to their King, on the 3d Sept. 1791; and yet it is impossible that the public should not consider him as generally sanctioning the French principles, principles which soon led to the assertion of the sacred right of insurrection, and of which we shall treat more particularly in a future paper.

(To be continued.)

The following article has been transmitted to us by a respectable correspondent, on the fidelity of whose statement we place the utmost reliance.

REV. MATTHEW POWLEY.

Died, on Tuesday, Dec. 23, at the vicarage house, Dewsbury, near Wakefield, Yorkshire, the Rev. MATTHEW POWLEY M. A. upwards of twenty-nine years vicar of that populous parish.

This truly pious and valuable clergyman was born at Whale Moor, in the parish of Lowther and county of Westmorland, Sept. 21, 1740; and after having been well grounded in classical literature at the grammar school of Appleby, was admitted of Queen's College, Oxford, where he

proceeded regularly to the degree of M.A. Nothing particularly interesting to the Christian reader can be recorded of him, previously to the commencement of his residence at Oxford. There it was that he became, for the first time, *experimentally* acquainted with religion; there he first bowed the knee before God, as a *sincere* and *humble* petitioner for mercy through the merits of Christ. The "exceeding sinfulness of sin," the unsatisfying nature of all sublunary acquisitions or enjoyments, and the unspeakable importance of an interest in the redemption purchased by Christ, became, not long after his admission, the subjects of his most serious meditation; and were indeed the topics, on which, from that time, he chiefly dwelt, in all his communications with God and man. His attendance on the ministry of a clergyman, who preached at that time in Oxford with fidelity and success, must be regarded as the means by which, under the divine blessing, he was first awakened to a sense of his spiritual danger, and brought in due time to the knowledge of his Saviour, and to the experience of "joy, and peace, in believing." But zeal for the distinguishing doctrines of the Gospel, being a much more rare qualification half a century ago, than it is at present (blessed be God for that abundant outpouring of the spirit, with which he has been pleased to favour the Church of England in our own day!) the opposition, to which it was exposed, was, of course, more considerable; and Mr. Powley was informed by the ruling members of his college, as soon as his religious sentiments and attachments were ascertained, that he must either determine never more to *exchange visits* with the clergyman whose ministry had proved so great a blessing to him, or renounce all hope of academical preferments, which might otherwise easily be attained. He hesitated, for a time, to make the sacrifice required of him; but was, at length, induced by the advice of his friends in general, and of the obnoxious individual himself in particular, to yield in that instance. He did so. Still, however, his superiors were dissatisfied; for it was found that, though he strictly and literally fulfilled his engagements with the college, he nevertheless persevered *in attending upon the public ministry* of his friend. This therefore he was now called upon to renounce, as well as every other species of intercourse with him, but in vain. Conscience would admit of no farther compromise with those who would have substituted gain for godliness.

as the object of his pursuit, and the exclusion of Mr. Powley from such advancement as his college could bestow upon him was the consequence of his unshaken firmness. His conduct, on this occasion, secured to him the favourable opinion, and good wishes, of all pious and respectable persons, to whom it was made known. It did more for him. It gained him the patronage of a man, "whose praise is in the Gospel," and with whom it is indeed an honour to have been in any way connected. No sooner did a late venerable and excellent divine, (at that time vicar of Huddersfield, hear of it, than, with that generosity which ever distinguished him, he instantly resolved to present Mr. Powley to the first vacant chapelry, in the gift of his church. About three years elapsed, from the time of Mr. Powley's entering into Holy Orders, before an opportunity occurred for the fulfilment of this gentleman's kind intentions; during which period he was employed by the late Rev. Brook Bridges as his curate at Wadenhoe, in Northamptonshire. But at length the perpetual curacy of Slathwaite, in the parish of Huddersfield becoming vacant, he was licensed to it, upon the nomination of the vicar, in the year 1767. The time of his residence at Slathwaite, he was always accustomed to consider as the happiest portion of his life. He was *there* stationed amongst a people who knew how to estimate his worth; and his labours were abundantly blessed to the conversion and edification of his hearers. He was soon after this united to Miss Unwin, daughter of the late Rev. Mr. Unwin, of Huntingdon, in whose family the poet Cowper was so kindly sheltered, during the years of his adversity; a considerable part of the property of that family having been expended upon him before his acquisition of the pension, which, through the benevolent recommendation of Earl Spencer, was at last settled upon him by the crown. In the year 1777, Mr. Powley was presented by the King to the vicarage of Dewsbury, which had been procured for him by the interest of the late Earl of Dartmouth; and the writer of this article has frequently known him to derive comfort, amidst many sorrows, from the reflection, that his presentation to Dewsbury came to him perfectly unsolicited, and without interference of any kind on his part. For meekness and humbleness of mind, for sincerity and integrity of heart and life, for love to God and love to the souls of men, and for a faithful and laborious discharge of professional duties, the subject of this memoir was eminently dis-

tinguished. His latter years, however, notwithstanding the amiable qualities of his mind, and the unblameableness of his life, were rendered extremely painful and distressing to him by the perverseness and ingratitude of the people amongst whom he dwelt and laboured, and whose welfare was the object, of all others, the nearest to his heart. But it is hoped that many of those, who opposed and persecuted him, *when living*, may learn, to reverence his character, and to value the truths which he taught and exemplified, *now that he is no more*. Some appearances of a promising nature, are already discoverable. In compliance with his *longing wish*, a petition, drawn up on behalf of his curate, was signed by upwards of a thousand resident housekeepers, and presented by Mr. Fawkes, one of the county members, to Lord Grenville, in whom as prime minister the right of nomination to the living on Mr. Powley's death was vested. The prayer of this petition, (to the honour of Lord Grenville be it long remembered!) was no sooner made known to him, than it was complied with; and Mr. Powley had the heartfelt satisfaction to learn, before he breathed his last, that, AT THE URGENT REQUEST OF HIS PARISHIONERS THEMSELVES, his living was assured to the very person whom he had wished to succeed him. "Bless God!" (he had yet strength to exclaim, when the tidings reached him,) "Praise God!" and shortly afterwards he entered into his rest.

He was interred on Monday, December 29, his pall being supported by six neighbouring clergymen; and an immense assemblage of parishioners attending him to the grave. On Sunday the 11th inst. a sermon was preached, on the occasion of his death, from 2 Tim. iv. 7, 8, to an audience of at least three thousand persons, by a friend who loved and honoured him, and who, for his own sake, will unceasingly deplore his loss. May the seed, which has been sown by this faithful and exemplary servant of Christ, at length, though late, through the blessing of God upon it, spring up, and bring forth fruit an hundred fold to the praise of his glory!

E. K.

DEATHS.

Died lately, at Kirby, near Stocksley, in Yorkshire, the Rev. JAMES METCALF, for several years perpetual curate of Bilsdale and Newton, in the same county.

At the house of Mr. Archdeacon Davies, at Brecon, while on a visit, the Rev. SA-

MUEL ROGERS, prebendary and canon of St. David's, rector of Batesford, co. Gloucester, and late senior student of Christ Church, Oxford.

At the seat of Henry Duncombe, Esq.

at Copgrove, Co. York, in consequence of a fall some weeks before, Lady MUNCASTER, wife of Lord M. of Muncaster-house, in the same county.

ANSWERS TO CORRESPONDENTS.

MARCELLUS; PHILALETHES; Q. T.; JOSEPH SAMUEL C. F. FREY; will be inserted. R. would probably save himself some trouble by a more confidential intercourse. His last object has been anticipated. His former communication will be made use of.

C. P.; and H. are under consideration.

Respecting the book of *Jeshur*, we have not been able to form any opinion. The book is left at the publishers.

We are much obliged to *A constant Reader and sincere Friend* for his hints. He will find considerable extracts from Mr. Pitt's speech on the Slave Trade in our numbers for January and February, 1806.

We are always concerned whenever the line of conduct which we deem it our duty to pursue, gives offence to any of our correspondents. We can assure *Napa* that we meant not to offend him; but when discussion degenerates into something like squabbling, we really do not think our work a proper vehicle for it. As for returning his paper; should we succeed in finding it, we shall be glad to comply with his wish. But we cannot be answerable for the safety of any papers which are not accompanied by a request to be returned, if not inserted.

H. T.'s communication will be particularly attended to. In the mean time we would observe, that he seems to us to have somewhat mistaken the object of our former remark, which was this, that, in our opinion, the quotations which he had produced were more in unison with the sentiments of *Biblo-philos* than they appeared to be with the extracts given by that writer from Robert Barclay. By making this remark, we wish again to be understood as not giving an opinion on the real merits of the question; but only as throwing out a suggestion which may prevent the unnecessary protraction of controversy. For we cannot help thinking that all the quotations from our reformers contained in H. T.'s letter, may be admitted by the opposite party to be sound and scriptural, and the question be no nearer to a decision than it was before, because none of them go to the precise points which form, in the paper of *Biblo-philos*, the grounds of objection to Barclay's system. We will, however, carefully reconsider the whole subject, and give its due weight to the last letter from H. T.

POSTSCRIPT,

29th January.

The recapture of Buenos Ayres by the Spaniards is fully confirmed. It took place on the 12th of August, though the advices announcing it were not dispatched till the 5th November. The recapture was effected by about a thousand regular troops from Monte Video, supported by an armed mob, amounting, it is said, to 20,000 men. Our force consisted of 1300 men, and our loss on this occasion is stated at 144 killed and wounded. The rest were made prisoners of war. The troops which subsequently arrived from the Cape of Good Hope, after an abortive attempt on Monte Video, have taken possession of Maldonado, a strong position at the mouth of the River Plate.

The public feeling has been considerably agitated for some days past by the contradictory rumours which have reached us from the theatre of war in Poland. It was at first believed that the Russians had obtained a signal victory over the French on the 29th of December. Some doubt has been thrown on the truth of that report by the French Bulletins, which have been received, and which claim considerable advantages over the Russians, but make no mention of a battle on the 29th. From the statements, however, of the Bulletins themselves, it may be inferred that the French have received a considerable check; and have been obliged to make some retrograde movements. Bonaparte has quitted the army, and is expected at Paris, a circumstance which justifies the supposition that he apprehended some difficulties, or perhaps a reverse in Poland, the disgrace of which he was willing to devolve on his generals.